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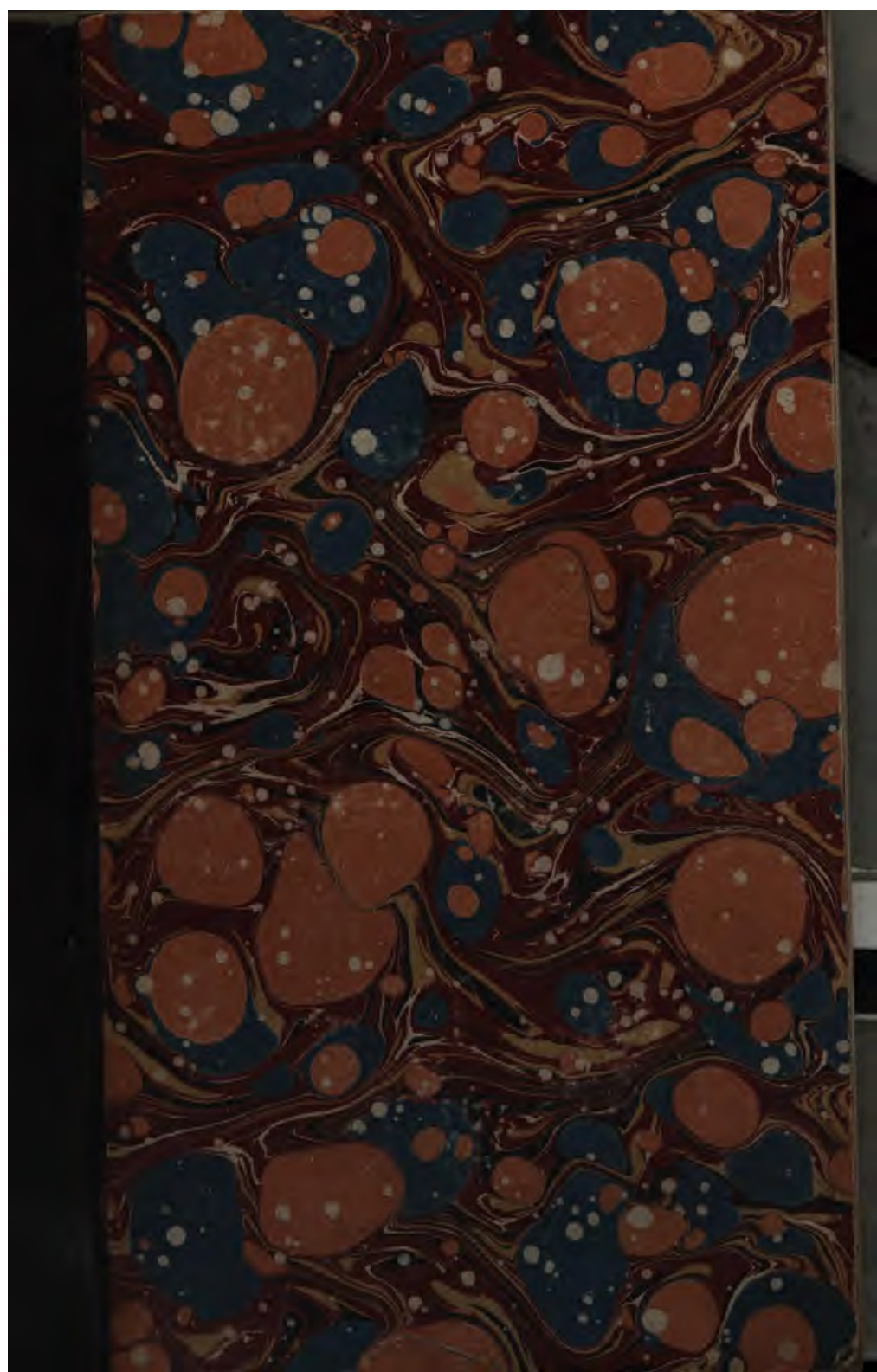
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No. I.

# THE REAL PRESENCE.

## A SERMON

Preached in the Cathedral Church of S. Andrew,

WELLS,

ON SUNDAY, AUGUST 7, 1853.



BY

GEORGE ANTHONY DENISON, M.A.,

ARCHDEACON OF TAUNTON.

WITH A PREFACE

EXPLAINING THE CIRCUMSTANCES UNDER WHICH THE SERMON  
HAS BEEN PREACHED AND PUBLISHED,

AND

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TO  
THE CLERGY  
OF  
THE ARCHDEACONRY OF TAUNTON

*This Sermon*

IS RESPECTFULLY INSCRIBED

BY  
THEIR FAITHFUL FRIEND AND BROTHER,  
GEORGE ANTHONY DENISON.





## P R E F A C E.

---

I HAVE been charged publicly by Bishop Spencer with maintaining Doctrine which “is not the Doctrine of the Church of England;”\* and with having imposed upon candidates for the office of Priest the acceptance of that Doctrine.

I propose to prove, in this and some succeeding Sermons, that the Doctrine, thus publicly impugned by Bishop Spencer, *is* the Doctrine of the Church of England.

Such proof will either be satisfactory to Bishop Spencer, or it will not.

If it shall be satisfactory; in that case I trust that Bishop Spencer will withdraw the charge in the same public manner in which he has made it.

If it shall not be satisfactory; in that case, having regard to the grievous scandal and reproach to the Church at large, which is caused by leaving the

\* See published Correspondence, Letter L.

truth and value of a public charge of this nature—a charge made, under circumstances of peculiar gravity, by a Bishop of the Church against a Priest of the Church—undetermined by FITTING AND COMPETENT AUTHORITY—and further, RESERVING TO MYSELF THE FULL RIGHT OF APPEAL,—I call upon Bishop Spencer to lay the charge he has publicly made against me before the Bishops of the Church of England, in Sacred Synod assembled, and to request the Synod to pronounce sentence thereupon.

The statement of Doctrine, a portion of which Bishop Spencer has impugned as being “not the Doctrine of the Church of England,” is identical in substance, and nearly in words, with a statement of the DOCTRINE OF THE SACRAMENTS published by me in 1851.

I subjoin the statements in parallel columns :—

PAMPHLET. 1851.

CORRESPONDENCE. 1853.

Pp. 15, 16, 17.

*Letter E.* p. 20.

“I understand THE DOCTRINE OF THE SACRAMENTS to be this :—

“I. That man is ‘made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven,’ in and by holy Baptism.

“II. That man, ‘made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven,’ in and by holy Baptism, is re-

“I hold the doctrine of the ‘Real Presence,’ as declared and taught by the Church of England, to be this :—1st. *Negatively*, that there *is not* a corporal presence of the Body and Blood of CHRIST in the Sacramental Bread and Wine : That the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored.

“2ndly. *Affirmatively*, that

1851.

newed from time to time, in and by Holy Communion.

"III. That 'a death unto sin, and a new birth unto righteousness,' is GIVEN to every adult, and every infant, in and by the outward visible sign or form in Baptism, 'water, in the name of the FATHER, and of the SON, and of the HOLY GHOST.'

"IV. That the GIFT may be RECEIVED, in the case of adults, worthily or unworthily, but that it is always RECEIVED.

"V. That the Body and Blood of CHRIST are GIVEN to every one who RECEIVES the Sacramental Bread and Wine.

"VI. That the GIFT may be RECEIVED worthily or unworthily, but that it is always RECEIVED.

"I say THE DOCTRINE OF THE SACRAMENTS, because that doctrine is *one*. It is not uncommon, in the vagueness of our theology, to hear it spoken or treated of as two-fold, and even separable. But surely what is true of holy Baptism, and what is true of holy Communion, are but parts of the same doctrine. Man born into the world a member of the old Creation, is born again a member of the new Creation—'born of water and of the

1853.

there *is* a Real Presence of the Body and Blood of CHRIST in the Sacramental Bread and Wine, in a manner which, as Holy Scripture has not explained, the Church has not defined. That the Body and Blood of CHRIST, being really present in the Sacramental Bread and Wine, are *given* in and by the outward sign to *all*, and are *received* by all.

"That whether the Body and Blood of CHRIST be *given* and *received* 'unto life,' or 'unto death,' *this* depends upon the state of heart and mind of the receiver:—in other words, that the Body and Blood of CHRIST are present to *all objectively*,—*subjectively*, that they are present to the *faithful only*."

1851.

Spirit'—in and by holy Baptism: and the principle of the life in CHRIST thus imparted to man in and by holy Baptism, is renewed and carried on unto such perfection as is attainable in this life, in and by holy Communion. There is nothing two-fold, much less separable, here.

"Now, if the doctrine be one, it will follow that the acceptance of it must be one,—truth of belief is not divisible. Wherefore, to make it correct to say of any one that he holds THE DOCTRINE OF THE SACRAMENTS, it must appear that he is of sound belief alike in respect of holy Baptism and holy Communion; i. e., that he holds alike REGENERATION in holy Baptism, and THE REAL PRESENCE in holy Communion. And, further, that there is no room for a sound belief in REGENERATION in holy Baptism without a sound belief in THE REAL PRESENCE in holy Communion, and *vice versa*.

"In like manner, any flaw in our belief respecting Regeneration in holy Baptism is fatal to our claim to hold that belief in reality. Now such flaw is the drawing any distinction in respect of the Sacrament, be-

1853.

*Letter M. p. 41.*

"My language in my letter of April 25 DOES mean what IS, ALWAYS HAS BEEN, and ALWAYS WILL BE, my meaning, and what you understand it to mean, viz., 'that in the Holy Communion the Body and Blood of CHRIST are RECEIVED by ALL.'"

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#### NOTES.

A. It has been my purpose to express in these extracts one and the same understanding of the Doctrine of the Real Presence—not more, nor less, in the last than in the first.

B. It has been remarked to me that the word "Spiritual" does not occur in connection

1851.

tween adult and infant Baptism, as if there could be *two* Baptisms and not *one*. I say, 'in respect of the Sacrament,' because the Sacrament, and man's acceptance of the Sacrament, are different things; an infant cannot accept holy Baptism unworthily; an adult may; but what GOD has seen fit to bestow in and by the outward sign, it is impossible for any man to say he has *not received* when that outward sign has passed upon him; and in like manner of holy Communion; a man, who receives the Sacramental Bread and Wine, receives the Body and Blood of CHRIST; worthily it may be, unworthily it may be; but it is impossible, under any circumstances, for him to say that he has *not received it*; and what he receives worthily or unworthily is in all cases *the same thing*; in all cases 'the inward part or thing signified,' 'THE BODY AND BLOOD OF CHRIST.' If it were not so, then, in the case of one receiving unworthily, there would be *no Sacrament*.

"This, however, is not the place for going in detail into the theological proof of what I have here advanced. If the statement of the DOCTRINE

1853.

with the word "Presence" in the above extracts.

I quote therefore a passage from the published Correspondence, Letter K. p. 37, which will, I hope, clear me from all reasonable suspicion on the ground of this fact.

"I had hoped that I had made it so clear that I hold the *Real Presence* of the Body and Blood of CHRIST in the Sacramental Bread and Wine to be *purely* and *absolutely* a *Spiritual Presence*, as to have guarded myself definitely and effectually against being supposed to approach, however remotely, the confines of the doctrine of Consubstantiation."

1851.

OF THE SACRAMENTS I have here made is controverted, I shall be prepared to argue the case, but at present it is not necessary."

1853.

The specific portion of the statement of 1853, impugned by Bishop Spencer as being "not the Doctrine of the Church of England," is this,—“ that the BODY and BLOOD of CHRIST, being REALLY PRESENT in the Sacramental Bread and Wine, are GIVEN, in and by the outward sign, to ALL, and are RECEIVED by ALL.”

# A S E R M O N.

---

1 THESS. v. 21.

“PROVE ALL THINGS.”

I AM here to-day to speak of the Doctrine of the Real Presence of the Body and Blood of CHRIST in the Sacramental Bread and Wine. The special circumstances under which I speak will be set forth in a Preface to this and some succeeding Sermons on the same subject, which I propose to publish.

The course of the argument will be as follows :—

I. I shall collect and examine the leading passages of Holy Scripture which speak of, or refer to, the LORD’S Supper, and from these I shall show what the Doctrine of the Real Presence *is*.

II. I shall show from “the Order of the Administration of the LORD’S Supper, or Holy Communion,” from the Homilies and Articles, and from the Catechism, that the Doctrine, thus gathered out of Holy Scripture, is the Doctrine of the Church of England.



In dealing with the first of these heads of argument, I do not propose to refer to the testimony of the uninspired Fathers of the Church, both because this has already been collected by more learned, and abler, and better hands, and because it is confessed that the stream of authority in support of the Doctrine of the Real Presence during the first fifteen centuries is uniform and uninterrupted. I put aside here the *additions* made to that Doctrine by Rome from Century IX. to XVI., because, *being additions*, the fact of their existence does not impeach the correctness of what I have just stated; and it must always be most carefully borne in mind that the controversy between the Church of Rome and the Church of England *has not been at all*, and *is not at all*, as to the *fact* of the Real Presence,—for *this* the Church of England holds quite as closely, *more closely* indeed, than the Church of Rome,—but as to the *manner* of the Real Presence. The Church of England maintains, as did the Primitive Church, that there is a Real Spiritual Presence,—not the less Real, because Spiritual. The Church of Rome alike maintains the Real Presence, but has substituted for, or at least has added, a material to the Spiritual character. *The Church of England, with the Churches of her Communion, has then had vouchsafed to her, in the latter days, to be, in an especial manner, a keeper and witness of THE Doctrine of the Real Presence.* For, while the Church of Rome has undertaken, also in the latter days, to give a

material account or explanation of a Great Mystery, the Church of England affirms that such account or explanation cannot be proved from Holy Scripture,\* and gives no account or explanation of her own, being content to rest on the words of Holy Scripture as witnessed to by the Church Catholic for many centuries, from the days of the Apostles up to the time when Rome, by addition and omission, overlaid and defaced the Faith.

Again, in dealing with the second head of the argument, I do not propose to refer to the writings of our own Divines, for a reason the same with the first of those above given. It is, moreover, unquestionably true, that, with some exceptions, our own Divines of the last three centuries speak, or at least appear to speak, with an uncertain voice,—at one time affirming, in unmistakeable language, *THE DOCTRINE OF THE REAL PRESENCE*, and not shrinking from any *test* which may be applied to ascertain what *is meant* by the “Real Presence,” or from any consequences involved in the simple and unhesitating acceptance of the Doctrine; at another time using words which leave the reader doubtful, or more than doubtful, what their judgment is.

The reason of this has, perhaps, been that they lived—unavoidably it may be—rather in Controversy with Rome, than in simple declaration of Primitive Doctrine; rather in negation of the addition to *THE FAITH* made by Rome, than in affirmation of *THE*

\* Article xxviii.

FAITH, as delivered in Holy Scripture, and witnessed to by the Church Catholic, as being THE “DEPOSITUM” committed to the keeping of all Churches throughout all time ; rather in refutation of the invention of the “ Corporal Presence,” than in attestation of the truth of the “ Real Presence.”

However this may have been, the uncertainty or indistinctness of theological statement on the part of many of our Divines in respect of the Doctrine of the Real Presence, has doubtless not been without unfavourable consequences to the Church of England. It has not been the least of these that the discussion, which is really concerned with the *manner* only of the Real Presence, has been extended to the *fact* ; and because the *manner* has, from the original fault of the Church of Rome, become unavoidably a subject of controversy, it has been assumed that the *fact* itself is also, more or less, matter of dispute. But there is a plain distinction to be taken here. The *fact* we *know*—we know too that it is of a certain *nature*. The *manner* of it we do *not know*. The “Spiritual Presence” *is* as deep a mystery as the “Corporal Presence” *would be* : the first being in Scripture, and the last *not* being in Scripture, both are *alike* incomprehensible by man. But that the *manner* is *incomprehensible*, does not make the *fact uncertain*, or have any real tendency to make it so ; nevertheless the discussion about the *manner* has been allowed insensibly to influence the statement of the *fact*.

Now it was right and necessary that the purity and integrity of the Primitive Faith, in respect of the LORD'S Supper, should be maintained against the later inventions of Rome ; but a vague and indistinct theology—in itself an evil of great extent and magnitude—is no necessary result of the controversy, or of the course of events and the general tone of mind induced by the Reformation. Against any conclusion of this nature the true son of the Church of England will enter his emphatic protest. Perhaps it may be sufficient to say, without detracting from the praise and honour due to great and good men, that a blessing so vast as the Reformation could not be unmixed with some considerable evil ; or at least with those great trials of faith out of which many men bring evil, and some men good. And the same remark will apply to the instruments employed in the cause of the Reformation :—e.g., theological controversy has been, and will doubtless be again, a means of preserving among men THE TRUTH of God. So far then it is a blessing : on the other hand it has been attended, and doubtless will be again, with two common consequences, neither of them necessary, and both of them evil. 1. Bitterness of dispute, tending to, and where there is room for it, ending in, persecution ; and 2, that overstrained and short-sighted method of dealing with an opponent, which in attempting to overthrow his position, loses sight of, betrays, or compromises our own. If to expose Romish error had been all that

was needful to be done, this has been effectually done; but in truth it was quite as needful to be done, that the Faith of the Primitive Church, in respect of the Real Presence of the Body and Blood of CHRIST in the Sacramental Bread and Wine, should be steadily and uncompromisingly maintained in all its pure simplicity, and *wholly* apart from the *inventions* of Zuinglius, and Luther, and Calvin, *no less* than from the *inventions* of Rome. The position of the Church of England, *in itself* sound and unassailable, would in that case, have been far less exposed to invidious assault. That it sometimes suffers even through those who have done great things in its defence, is only one more proof and instance that the best things of man are not perfect.

The fact then of some considerable indistinctness, uncertainty, and confusion of theological statement in connection with the Doctrine of the Real Presence in the writings of many of our great Divines, must be candidly admitted and fairly met. It *may* serve, as it *ought* to serve, to make us gentle and forbearing in maintaining the Truth of Holy Scripture as witnessed to by the Church Catholic.

And indeed we have a better reason still wherefore we should not "make haste." It is an unspeakable blessing to reflect that there is no such uncertainty or indistinctness in Holy Scripture, or in the witness of the Church. These two facts once established—and they *have been established as in-*

*contestably true*—it ought not to have been necessary to say a word about the Church of England ; seeing that THE position of the Church of England, in respect of Doctrine, is that she is ONE with the Church Primitive. It has, nevertheless, become necessary to say, and to prove, that there is no uncertainty or indistinctness touching the Doctrine of the Real Presence in our own Liturgy and Catechism ; nor again in our Homilies and Articles, if considered in their due dependance and connection with each other, and with the other formularies of our Church. For it is in her Formularies, *taken as a whole*, and not in the writings of her Divines, however eminent, that is to be found the *ultimate* test of the Doctrine of the Church of England. This great fact seems indeed to be not uncommonly overlooked ; and the suppression amongst us of the voice of the Church, speaking with “authority” in her Synod, and, where the need is judged to have arisen, declaring *her oneness in Doctrine with the Church Primitive*, has doubtless had much to do with making members of the Church bring into the place of the authority of the Church herself, the authority of some one or more of her Divines, with whose manner of regarding and teaching Doctrine they may be predisposed to agree.

Having thus endeavoured to clear my way, I pass on to the specific proposition I have undertaken to prove.

The proposition which I have undertaken to prove from Holy Scripture is this :—

That there is a Real Presence—not material, or as

it is said, “Corporal,” but immaterial and spiritual—of the Body and Blood of CHRIST, in the Consecrated Bread and Wine. And that the Body and Blood of CHRIST, being Really Present in the Consecrated Bread and Wine, after an immaterial and Spiritual manner,—a manner which, as Holy Scripture has not explained, the Church has not defined—are given, therein and thereby, to *all*, and are *received* by *all* who come to the LORD’s table.

There are three parts of this proposition ;

1. That the Body and Blood of CHRIST are Really Present in the Consecrated Bread and Wine.

2. That the Body and Blood of CHRIST are Really Present in the Consecrated Bread and Wine, after a manner not material, or, as it is said “Corporal,” but immaterial and Spiritual.

3. That the Body and Blood of CHRIST, being Really Present, after an immaterial and Spiritual manner, in the Consecrated Bread and Wine, are therein and thereby *given* to *all*, and are *received* by *all* who come to the LORD’s table.

I have made these three statements separately, and will prove them separately, not as being distinct propositions—for they are parts of one and the same proposition—but for clearness’ sake.

What I mean by saying that they “are parts of one and the same proposition” is this—the whole proposition might have been briefly stated thus :—

That there is a Real Presence of the Body and Blood of CHRIST in the Consecrated Bread and Wine.

These words, fully and truly understood, *imply all the rest*; for,

1. It is a part of the true notion of, and belief in, the Real Presence, that it is not material, or as it is said “corporal,” but immaterial and spiritual.

2. Granted the truth of the proposition that the Body and Blood of CHRIST are Really Present in the consecrated Bread and Wine, it is also true that the Body and Blood of CHRIST are *given* in and by the consecrated Bread and Wine to *all*, and are *received* by *all* who come to the LORD’s Table. The truth of the first proposition carries with it the truth of the second, and makes both propositions *one*.

Proposition III. is therefore, strictly speaking, not a *deduction from* the Doctrine of the Real Presence, but a *part of* the Doctrine itself. But supposing it to be a *deduction only*, then, if we *know*, as we certainly *do know*, that the Bread and Wine, retaining their very natural substances, become, in some ineffable way, the Body and Blood of CHRIST, through the consecrating power of the Priest—which is the plain teaching of Holy Scripture, and witnessed to as such by the undoubting testimony of the Church Catholic,—it follows from Holy Scripture and “*ex necessitate rei*,”—Seeing that we *do not know*, as we certainly *do not*, that the Presence thus vouchsafed is, under any circumstances, *withdrawn*, so that the Bread and Wine *cease to be* that which by consecration they have become—it follows, I say, from Holy Scripture



and “*ex necessitate rei*,” that the Body and Blood of CHRIST are *given* in and by the consecrated Bread and Wine to *all*, and are *received* by *all* who come to the LORD’s Table.

But as I said, I will prove the proposition, as first stated, in its separate parts, for clearness’ sake.

I am to prove then,—

I. That there is a Real Presence.

II. That it is a Spiritual Presence.

III. That *to all* who come to the LORD’s Table, to those who eat and drink worthily, and to those who eat and drink unworthily, the Body and Blood of CHRIST are *given*; and that *by all* who come to the LORD’s Table, by those who eat and drink worthily, and by those who eat and drink unworthily, the Body and Blood of CHRIST are *received*.

The importance of proposition III., which is the specific point at issue between Bishop Spencer and myself, is that it supplies an unfailing *test* of *what is meant* by any one who affirms of himself that he holds the Doctrine of the Real Presence. It has been, as supplying such a *test*, that I have proposed it to Candidates for Holy Orders; not as a “theological opinion,” which may or may not be held, but as a *test* of truth of doctrine, and soundness of faith.\* e.g. A man may say, I believe in the Real Presence

\* See Wilberforce’s “Doctrine of the Holy Eucharist,” p. 259. The importance of proposition III. is further evidenced by the fact that it is *directly affirmed in terms* by Archdeacon Wilberforce, as the undoubted Doctrine of Holy Scripture, wit-

of the Body and Blood of CHRIST in the consecrated Bread and Wine. Suppose that man to be asked, "What then do you believe it is that is *given to*, and *received by* those who eat and drink unworthily?" and to reply that, whatever it be, he does *not* believe that it is "the Body and Blood of CHRIST."

It would be clear at once that that man *might* indeed *be said* to believe in a Presence of CHRIST in the Holy Communion, but that he *could not be said* to believe in THE REAL PRESENCE of the Bible and of the Church, but in something which he had mistaken for it, or had chosen to substitute for it.

Is it said that to maintain proposition III. is to maintain the "*opus operatum*?" Doubtless, those who regard the Holy Sacraments only as ordinances whereby the soul of man draws near unto God by the operation of Faith, will not be slow to pronounce this judgment; and what they will intend thereby will be, that our affirmation is, that the administration of the Sacraments has a *saving power, effect, or operation*, irrespective of the state of heart and mind in the receiver.

On the other hand, those who regard the Holy Sacraments as Holy Scripture has delivered them, and the Church Catholic has witnessed to and taught

nessed to by the Church Catholic, in at least twenty passages of his work.—Pp. 71, 72, 120, 142-3, 145, 173, 180-1, 200, 219, 221, 222, 223, 224, 259, 272, 289, 290, 292 (*his*), 297, 307, 395.

There are about an equal number of passages in which *the same Truth is distinctly implied*.

them, that is, as *the* mysterious means ordained of CHRIST, wherein and whereby the greatest gift of God to man's nature is bestowed,—the gift of union with the mystical Body of CHRIST, and of very membership incorporate therewith,—will be at no loss to make the needful distinction in this great matter, and to point out the mistake of such a judgment. These will “affirm constantly” that to maintain—that, in the *Holy Sacrament of the LORD's Supper*, “*the outward part or sign,*” and “*the inward part or thing\* signified,*” are, by the act of consecration, so joined together, that “to receive the one is to receive the other,”† is NOT to maintain the “opus operatum.”

On the other hand, they will admit, fully and unreservedly, that to maintain—that the *Holy Sacrament*—“*the outward part or sign,*” and “*the inward part or thing signified,*” so joined together by the act of consecration, that to receive the one is to receive the other—has a saving power, effect, or operation, irrespective of the state of heart and mind of the receiver—WOULD BE to maintain the “opus operatum.”

Now if it be objected that there is in all this an overstrained nicety of argument, and an excess of logical precision, and that such things savour rather of the head than of the heart, while we know that it

\* “Inward part, or THING signified,”—“*Res Sacramenti.*” — Hence REAL Presence.

† Wilberforce, “*Doctrine of the Holy Eucharist,*” p. 395.


is "with the heart that man believeth unto righteousness," the answer is ready to our hands.

What it is vouchsafed to us to *know certainly* of the Doctrine of the Gospel, about *this* we cannot be too logical or too precise—what it is not vouchsafed to us to know, to *this* logic has no application. The distinction is clear.

Now the *fact* of the Real Presence—the fact that it is a Spiritual Presence—the *negative fact* that we *are no where told*, or *encouraged to believe* that that Presence, when once bestowed through consecration, is under any circumstances withdrawn—the *affirmative fact* that *we are told* that *all* who come to the LORD's Table *receive* the Body and Blood of CHRIST: All these facts we know certainly—we cannot therefore be too logical or too precise about them.

And specially those of us who have it in charge—or are looking forward to the time when they may have it in charge—"to teach and to premonish, to feed and provide for the LORD's family," must take good heed that they be able, out their own store of *definite and settled knowledge of the Doctrine committed unto them*, to *guide and instruct the people with no hesitating or uncertain voice*.

But neither Priest nor people,—the most able and most learned Priest no more than the most simple and unlearned of the people,—can go beyond what it has been vouchsafed to them *to know*. The *manner* of the Real Presence is hidden from all of us alike: with this, therefore, the reasoning power has



nothing to do. The same gracious Being, Who has supplied us with the evidence of the facts of Doctrine, has given us the reasoning power whereby to weigh and judge of that evidence. But what He has nowhere revealed, of *this* as reason cannot in any true sense be *judge*, so upon it the humble heart refuses to speculate.

For the means of *proving* the above three propositions, I would observe,—

That the leading passages of Holy Scripture, which speak of expressly, or refer to, the LORD'S Supper, correspond in a remarkable manner with our three several propositions; thus bearing witness to the fact that a sound belief upon the matter of each and all of these three propositions is required to make up a sound belief in the Doctrine of the Real Presence. Thus :

1. The *fact* of the Real Presence is established by the accounts of the Institution of the LORD'S Supper in the three first Gospels; by the discourse of our blessed LORD (S. John vi.); and by S. Paul (1 Cor. xi.).

2. The *Spiritual character* of the Real Presence is established by S. John vi. and by 1 Cor. x. 3, 4.

3. That *all* who come to the LORD'S Table, whether worthily or unworthily, have *given* to them, and *eat and drink*, the Body and Blood of CHRIST, is established by 1 Cor. x., xi.

I. The proof of proposition 1,—“ that the Body and Blood of CHRIST are Really Present in the Con-

secrated Bread and Wine,"—has been so fully and unanswerably stated in the writings of two great living authorities, viz., by Archdeacon Wilberforce, in his "Doctrine of the Holy Eucharist," lately published; and by Dr. Pusey, in his "Sermon preached before the University of Oxford on the Second Sunday after the Epiphany" of the present year,—that I gladly and thankfully refer to these writings rather than make what would be either a reproduction of their statements, or a greatly inferior statement of my own.

It may suffice to say that the Doctrine of the Real Presence rests upon the words of the Institution by our blessed LORD of the Holy Sacrament of His Body and His Blood, as recorded in the Gospels of S. Matthew, xxvi. 26–29; S. Mark, xiv. 22–25; S. Luke, xxii. 14–21;—upon the words of our blessed LORD as recorded by S. John, ch. vi., especially verses 50–58: though it may, I think, be doubted whether the whole Chapter, from ver. 4 to ver. 71, inclusive, is not to be regarded as applicable to the Doctrine of the Holy Eucharist: \*—and lastly, upon the words of S. Paul, 1 Cor. x. 16–21, and xi. 23–34.

The *fact* of the Real Presence of the Body and Blood of CHRIST in the Consecrated Bread and Wine

\* Unless we suppose that the mention of "*the passover*" has been introduced by S. John, v. 4, for the specific purpose of connecting *all* that follows in ch. vi. with the great feast of the New Covenant which was to supersede it, it will, I think, be difficult to explain why it has been introduced at all.

rests upon these passages of Holy Writ, witnessed to by the Church Catholic, as declaring the fact of the Real Presence of the Body and Blood of CHRIST in the Consecrated Elements of the Holy Eucharist.

It has, however, been attempted, in the face of the testimony of the Church Catholic, to assign a *figurative* character to the words of Institution,—of the same kind with that truly assigned to other passages of Holy Scripture in which our blessed LORD is spoken of under figures,—and by this process to explain away the MYSTERY of the Real Presence. This attempt has been, as it appears to me, so completely set at rest by Dr. Pusey (pp. 25–33 of the same Sermon), that I gladly and thankfully again refer to what is there said. I beg to add that I subscribe fully and unreservedly to that part also of the argument of the Sermon (pp. 33, *et seq.*) which shows with equal conclusiveness that the same principle of *literal* interpretation, which is affirmed to be the only true principle of interpretation of the words of Institution, is to be extended to the words employed by the Evangelists and S. Paul to designate the Elements *after consecration*. We may not interpret “this is MY BODY” *literally*, and “this fruit of the vine,” “this bread,” “the bread which we break,” *figuratively*.

II. The second proposition,—“that the Body and Blood of CHRIST are Really Present in the Consecrated Bread and Wine after a manner not material, or, as it is said, “corporal,” but im-

material and “spiritual”—is proved by the words of our blessed LORD (S. John vi. 61–63); and also by the consideration that S. Paul (1 Cor. x. 3, 4), where he is speaking of types of the Holy Eucharist, the Manna and the Rock, applies to both the word πνευματικὸν (spiritual).\* For, if the types of the Covenant of Works were “spiritual,” much more must we believe this of the antitypes of the Covenant of Grace.

III. It remains to offer proof from Holy Scripture of proposition III., with which I am at this time more immediately concerned. Now this may be said by some to be a *deduction* from the Doctrine of the Real Presence, rather than a *part* of the Doctrine itself. I am unable so to regard it. It is at least a *necessary* and *inevitable* deduction; and, as I have already stated, an unfailing, if it be not indeed *the primary*, test of a sound belief in the Doctrine itself.†

There are two arguments of S. Paul in his First

\* Πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἣ δὲ πέτρα ἦν ὁ ΧΡΙΣΤΟΣ.—1 Cor. x. 3, 4.

† In the table of Contents prefixed to Wilberforce’s “Doctrine of the Holy Eucharist,” p. xvii., we find, “all five ancient schools shown to hold *Real Presence*.”

“1st. By their asserting *worship* to be due to CHRIST’S *Body* as present in the consecrated elements. This a test of belief in Real Presence according to Luther and Calvin. The *actual worship* paid to CHRIST, present as the ‘Res Sacramenti,’ not neutralized by the Rubric in the English ordinal.

“2nd. *By their affirming that whosoever receives the SACRAMENTUM, receives also the RES SACRAMENTI, or Body of CHRIST.*”—See also text, p. 259.



Epistle to the Corinthians which ascertain **WHAT THAT IS** which is *given to* and *received by* those who "eat and drink unworthily." The first is an argument from typical interpretation against presumptuous confidence (ch. x. 1-22); the second is an argument from the words of Institution against carnal abuse (ch. xi. 23-34). I will take these two arguments in their order.

\*Now it may, I think, be laid down as a general principle of typical interpretation, that each element of the type has its counterpart in an element of the antitype, and that there is a relation between the elements of the antitype analogous to that which subsisted between the elements of the type: and further, that in all cases in which *an argument* is based upon the correspondence between the elements of the type and the elements of the antitype, and upon their analogous relation, the correspondence and relation must needs be close and exact, *otherwise the argument will be without force*.

To apply this principle to the elucidation of the Doctrine of the Sacraments:

In 1 Cor. x. 1-22, S. Paul is arguing against the

\* The following exegesis of 1 Cor. x. 1-22, is substantially the same with that lately published by the Rev. Henry Newland, in his "Confirmation and First Communion, p. 197-200." I placed it in Mr. Newland's hands about two years ago, having no intention at the time of publishing anything touching the Scriptural Proof of Proposition III. Mr. Newland had told me that he proposed to insert it in his book, and I was very thankful to find that, after so much time allowed for consideration and consultation, he was able unreservedly to adopt it.

notion of some Corinthian Christians, that because they had been Baptized, and had become Communicants, *therefore* they might safely join in the idol feasts.

For the purposes of his argument he states,—

1. Two types of Holy Baptism—the Cloud and the Sea.
2. Two types of Holy Communion—the Manna and the Rock.\*

Of the types of Holy Baptism he says, “I would not that ye should be ignorant, brethren, how that *all* our fathers were under the cloud, and *all* passed through the sea, and were *all* baptized† unto Moses in the cloud and in the sea.”

Of the types of Holy Communion he says,—

“And did *all* eat *the same spiritual meat*, and did *all* drink *the same spiritual drink*; for they drank of that *Spiritual Rock* that‡ followed them, and that Rock was CHRIST.”

\* Τὸν τῶν μυστηρίων παράγει τύπους. “He alleges types of the mysteries.”—Ἰωάννου. Catena Patrum. Compare S. John vi. 26—63; iv. 10—14.

† εἰς τὸν Μωσὴν ἐβαπτισαντο—*made themselves to be baptized* unto Moses. τουτέστι—ὑπέσχοντο τοῖς Μωσαϊκοῖς νόμοις βιοῦν. That is “covenanted to live in obedience to the laws given by Moses.”—Γενναδίου.

‡ “ἀκολουθούσης”—τοῦτ’ ἐστίν, ὁ Χριστὸς ὁ παρὼν αὐτοῖς, ὁ πανταχοῦ καὶ πάντα θαυματουργῶν διὰ τοῦτο εἶπεν “ἀκολουθούσης.”—Ἰωάννου.

“That followed them:” that is, CHRIST, Who was Present to them in all places and times, working wonders. This is the reason why he has used the expression “that followed them.”

He then proceeds,

"But with many\* of them God was not well pleased, for they were overthrown in the wilderness."

"Now these things were our examples."—v. 6.

And again,

"Now *all* these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come."—v. 11.†

Observe how careful S. Paul has been to say "*all*," and "*the same*."‡ He repeats "*all*" five times, in laying down the types, and once again when he is speaking of the antitype, v. 17. "For we are *all* partakers of that one bread."

In like manner he repeats "*the same*" twice in speaking of the type, and its counterpart "*that one*,"§ in speaking of the antitype.

Observe further that the *whole point and force* of S. Paul's argument turns upon his use of the words "*all*," and "*the same*." *All* our fathers were

\* "τοῖν πλείοσιν αὐτῶν"—πλείους δὲ εἶπεν καὶ οὐχὶ πάντας ἀπολυμένους, διὰ Χαλέβ καὶ Ἰησοῦν τὸν τοῦ Ναβή· οὗτοι γὰρ μόνοι ἦσαν οἱ ἐξ αὐτῶν διασωθέντες.—Θεοδωρίτου.

"Many of them." He says that "many," and not *all*, perished, because of Caleb and Joshua the son of Nun; for these, alone, of them all, were saved.

† Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν. v. 6.

Ταῦτα δὲ πάντι τύποι συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν εἰς οὐκ τὰ τέλη τῶν αἰώνων κατήντησεν. v. 11.

‡ πάντες—τὸ αὐτὸ.

§ "ἐκ τοῦ ἑνὸς"—"*the one*." v. 17.

partakers of *the same* types of the Holy Sacraments. But, *nevertheless*, many of them perished miserably in the wilderness : i.e. the fact of their *universal* and *common* participation did not avail to save them.

You have *all* been admitted to partake of *the same* antitypes. Beware lest this *your universal* and *common* participation, *upon which you are relying*,\* have a like miserable issue.

The argument is relevant and cogent throughout.

But where and what is its relevancy and cogency, or consistency with the above principle of typical interpretation, and the application of it to *an argument*, if S. Paul is made to teach in this place of Holy Scripture, that "*all* our fathers" were partakers of *the same* types, but that *some* only of the Baptized and Communicants are partakers of the antitypes, and that the rest are either not partakers of them *at all*, or *in a different way* ?

S. Paul has indeed guarded carefully against any such misrepresentation of his teaching by his use of the words "*all*" and "*the one*," v. 17 ; foreseeing, it would appear, in what manner the Doctrine of the Sacraments would be perverted, or misapprehended, or attempted to be explained away.

I maintain then that it is impossible to expound with any clearness this place of Holy Scripture, or to apprehend what S. Paul's *argument is*, except we

\* ὥστε ὁ δοκῶν ἐστάναι, βλέπω μὴ πέσῃ. v. 12.

Wherefore, let him that thinketh he standeth take heed lest he fall.

confess that the *THING given and received* in and by the outward and visible sign in Holy Baptism, and in Holy Communion, *respectively*, is, in *all* cases, *identically one and the same THING*.

As it *was* in respect of the types, so *is* it in respect of the antitypes.

What is the effect, efficacy, power, or operation of the *THING so given and received* is *another question*.

These may be “unto life,” as in the case of those who “*receive worthily*,”—or they may be “unto death,” as in the case of those who “*receive unworthily*.”

It is competent to suppose a case in which an adult, having been a grievous sinner, presents himself to be Baptized without any faith or repentance, with hypocrisy, mockery, and blasphemy in his heart; a case in which the profanation of the Holy Sacrament of Baptism is the *one* thing that remains to fill up the measure of iniquity.

It is competent also to suppose a case of an adult, Baptized in infancy, and yet so living, and so coming to Holy Communion, as to “purchase to himself damnation.”—Article xxv.

In both such cases the outward and visible sign has passed conveying God’s gift.

But must we not suppose that it has been *finally* “unto death?”

And, short of such *extreme* cases of “receiving

unworthily," and therein of *final* condemnation, there will be cases of "receiving unworthily" in different degrees; in *all* of which the "receiving" is "*unto death.*"\*

Again, of those who "*receive worthily,*" i. e., with repentance and faith—there must be an infinite number of degrees, from the lowest degree of repentance and faith, to the highest. Whence it follows that—putting aside the case of Infants, who present *no bar* to the saving operation of the GIFT of God—the saving effect, grace, efficacy, virtue or operation of the GIFT, conveyed in and by the outward signs of the two Holy Sacraments, *respectively*, is relative and proportional.

But the THING *given* and *received*, in the two Holy Sacraments, *respectively*, is *identically the same in all cases.*

If the GIFT *be not received at all* in the case of those who "receive unworthily," then in *their* case there is *no Sacrament*: for let either the inward part, or the outward part be taken away, or cease to be, and THE SACRAMENT is destroyed. If it be a *different* THING that is received by those who "receive unworthily," from that which is received by those who "receive worthily," then in *their* case there is a *different Sacrament*: i. e., the Doctrine is taught of *two kinds* of Sacraments, and not *one—two* Holy Baptisms—*two* Holy Communions.

\* Compare 1 Cor. xi. 30—34. *εἰς κρίμα.* "Unto condemnation."

It is obvious to remark, upon this passage of Holy Scripture, how clearly it instances the *oneness* of the Doctrine of the two Holy Sacraments, in respect of their being *the* means ordained of CHRIST, wherein and whereby man's fallen nature is united to, and built up into, His perfect Humanity. For S. Paul lays down in the outset the types of *both* Holy Sacraments, but he *argues* from these types to the right receiving of the Holy Communion *only*.

As the argument of S. Paul, in chap. x., is from the typical interpretation of the Scriptures of the Old Testament against *presumptuous confidence*, so his argument in chap. xi. is from the words of Institution, committed unto him by Revelation, against *carnal abuse*—and as it has been shown to be a condition of the validity of the first argument that *all*, whether communicating worthily or unworthily, receive the Body and Blood of CHRIST—the “*Res Sacramenti*”—“the inward part or THING signified” of the Sacrament—THIS ITS UNIVERSAL RECEPTION, IN AND BY THE OUTWARD SIGN, BEING THEREFORE A PART OF THE DOCTRINE OF THE REAL PRESENCE ITSELF, AND NOT SIMPLY A DEDUCTION FROM IT, AND BEING ATTESTED AS SUCH BY THE WITNESS OF THE CHURCH CATHOLIC,\*—so does it appear impossible

\* To say, therefore, as I have heard it said by more than one English Churchman, that the Real Presence of the Body

to expound the argument of S. Paul, *which is derived directly from the words of Institution*—c. xi., v. 23—34, in such sort as to make it consist with any other aspect of the Doctrine than that which is set out in Proposition III.

“This”—The Bread which He had taken and broken, after giving thanks—“This is My Body.”  
“This Cup is the new Testament in My Blood.”

From the words of Institution follows the conclusion—some words\* being interposed, which convey

and Blood of CHRIST in the Consecrated Bread and Wine is indeed the truth of the Gospel, but that the specific point affirmed in Proposition III. is *no necessary part* of the Doctrine of the Real Presence, appears to me to be the fruit of a very inadequate conception of the Doctrine itself, and of an estimate of the Scriptural proof of the Doctrine which will not stand the test of accurate investigation.

\* Verses 24, 5, 6, 7, 8, 9, 30. “And when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you: [this do in remembrance of Me.] After the same manner also He took the Cup, when He had supped, saying, This Cup is the New Testament in My Blood: [this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread and drink this Cup, ye do show (show ye) the LORD’s death till He come.] *Wherefore, whosoever shall eat this Bread and drink this Cup of the LORD unworthily, shall be guilty of the Body and the Blood of the LORD. But let a man examine himself, and so let him eat of that Bread and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the LORD’s Body. For this cause many are weak and sickly among you, and many sleep.*”

Those portions of this passage which I have included in



the command of perpetual Consecration of both Elements, and celebration of the Holy Eucharist, and vouchsafe further to show the reason of such command, but which are not, properly speaking, part of the argument—"Wherefore, (so that) who-soever shall eat this bread, and drink this Cup of "the LORD unworthily, shall be guilty of the Body "and Blood of the LORD." The Bread and the Cup are *identified*—the *manner* of such *identity* being hidden, but the *fact* being revealed—with the Body and Blood of CHRIST, and it is declared, that whosoever shall eat that Bread, or drink that Cup unworthily, shall be guilty of the Body and Blood of the LORD.\*

brackets give the command of perpetual consecration of both elements, and celebration of the Holy Eucharist thereupon, and vouchsafe further to show the *reason* of such command.

All the rest of the passage is the *argument* of S. Paul about the effect of "eating and drinking unworthily."

\* *ἔνοχος*. Lat. "Reus." Eng. "Held in or bound by." The Greek, Latin, and English words alike appear to imply a *real connection* between the party offending and the thing in respect of which he is charged. "*ἔνοχος λειποταξίου*, sub. *δίκη*." "Reos appello quorum res est." Cicero ad Fam. "Reos appello omnes quorum de re disceptatur," de Orat. "Voti Reus," i.e. "debitor." Servius ad loc.

Τὸ δὲ "*ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος*," τοῦτο δηλοῖ ὅτι καθ' ἑνὲν παρέδωκεν μὲν αὐτὸν ὁ Ἰούδας, παροίησαν δὲ εἰς αὐτὸν Ἰουδαῖοι, οὕτως ἀτιμάζουσιν αὐτὸν οἱ τὸ πανάγιον αὐτοῦ σῶμα χερσὶν ἀκαθάρτοις δεχόμενοι, καὶ ἐναγῇ προσφέροντες στόματι. —Θεοδωρίτου.

"The expression 'shall be guilty of the Body and Blood of the LORD,' means this, that as Judas betrayed Him, and the

The Apostle adds an exhortation that no one presume to eat of the Bread and drink of the Cup \* until he have “examined himself”—adding the warning—“for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning † the LORD’s Body.”

It appears then, as I said, to be impossible to reconcile the expressions of S. Paul with any statement of the Doctrine of the Real Presence, other than that which is under our consideration—and it is not a little remarkable to observe how very rare a thing it is to find even a doubtful trace of any other statement in any ancient Commentary. So universally—so to speak—does that before us seem to have been taken for granted as declaring the truth of the Gospel.

There are, I think, only two places of Holy Scripture, which *may, at first sight*, appear to some to teach that those who “eat and drink unworthily,”

Jews insulted and mocked Him, even so do they dishonour Him who receive with polluted hands His most holy Body, and carry it to an impure mouth.”

\* τοῦ ἄρτου, “*the Bread*.” τοῦ ποτηρίου, “*the Cup*.”

† μὴ διακρίνων, “*Not discerning*.”

ὡς ἀδιαφόρου τῶν λοιπῶν μετέχων αὐτοῦ καὶ προσερχόμενος αὐτῷ.—Φωτίου.

“Partaking of It [the LORD’s Body] and coming near It, as though It were nothing different—not *discernible*—from any other food.”

do not eat and drink the "Res Sacramenti,"—"the inward part, or thing signified," the Body and Blood of CHRIST. My argument would be justly liable to the charge of evasiveness, if I were to pass by these places without comment.

The first is S. John vi. 50, 51, 54–58. Now it requires only to look back to v. 47 with which *this branch* of our LORD's discourse may be said properly to begin—to see of *whom* it is that He is speaking throughout these verses of S. John vi.

Ver. 47 is, "Verily, verily, I say unto you, *he that believeth on Me* hath everlasting life:" our LORD then passes on to declare what that mysterious gift should be wherein and whereby the "everlasting life," inherent in Himself, should be secured to those who should *believe in Him*. Ver. 50, "This is the Bread which cometh down from Heaven that a man may eat thereof and not die."

So that when He says—v. 51, "I am the Living Bread which came down from Heaven,—if any man eat of this Bread he shall live for ever;" and v. 54, "Whoso eateth My FLESH, and drinketh My BLOOD, hath eternal life, and I will raise him up at the last day,"—and v. 56, "He that eateth My FLESH and drinketh My BLOOD, dwelleth in ME, and I in him,"—and v. 57, "He that eateth ME, even he shall live by ME;" and lastly, v. 58, "He that eateth of THIS BREAD shall live for ever."—Our LORD is plainly to be understood, from the dependance upon, and necessary

connection with v. 47 of all these verses, as speaking not only of the mysterious GIFT to be communicated to man's nature in the Holy Eucharist, *but also of the BLESSED EFFECT of that GIFT to all those who should receive it believing on Him.* His words in this place declare and pledge to the believing soul at once the "Res Sacramenti," and the "Gratia" or "Virtus Sacramenti." They declare the *fulness* of the Doctrine, incomprehensible to man, and yet to be confessed by man, and to be wrought into his soul as the great principle of eternal life—the "very membership incorporate with the mystical Body of the Son."

It is with respect to the mode of delivering the Doctrine of the Holy Eucharist, as with respect to the mode of delivering the other Doctrines of the Word of God; every portion of the Doctrine is not necessarily taught in the same passage: the method of the Bible is in a very remarkable manner of *the opposite character.* In one place then it is "*the inward part or thing signified,*" together with its *blessed effect* upon the believer's nature in body and in soul,—as in this place of S. John. In another place it is *the outward part and the inward part—simply,* and *without any allusion to the effect*—as joined together by consecration, and *given and received,* as in the account, in the Gospels of S. Matthew, S. Mark, and S. Luke, of the Institution by our LORD of the Holy Sacrament of His Body and His Blood, and of His giving it to the twelve; to "Judas

which betrayed Him," as to the rest. In another place it is the *gift*, with *its awful consequences* to the unbelieving soul "receiving unworthily," as in 1 Cor. x., xi.

Now upon the principle that these *three* portions of the Doctrine of the Holy Eucharist taken together, and united into one whole, *make up the Doctrine*,\* It is easy to account for the *fact* that each one of the three has had assigned to it *one* of those *three* places of Holy Scripture, by which, conjointly, is delivered the Doctrine of the Holy Eucharist. But upon any other principle it would be difficult to give an account of this fact. The fact itself can, I think, hardly be disputed; I need not enlarge upon its remarkable character.

The other place of Holy Scripture is 1 Cor. x. 21, "Ye cannot drink the cup of the LORD, and the cup of devils, ye cannot be partakers of the LORD's table, and of the table of devils." Now it appears to be not competent to entertain even the supposition that S. Paul in this place is saying or implying that there is any *actual impossibility* or *incapacity* in the same person being in the habit of drinking "the cup of devils" and "partaking of the table of devils," and also of drinking "the cup of the LORD," and "partaking of the LORD's table," because his whole argument in the passage, of which these words are a part, *takes for granted* the specific point, not simply

\* See Appendix.

that there is *no such actual impossibility*, but that the drinking “the cup of the LORD,” and “partaking of the LORD’s table,” by those who were also in the habit of drinking “the cup of devils,” and of “partaking of the table of devils,” was, *as matter of fact*, continually taking place among the Corinthian Christians. His argument from the types of the Old Testament *assumes* the specific truth that *all* to whom the consecrated Bread and Wine are *given*, *receive* the Body and Blood of CHRIST; and the *whole force* of the argument is involved in the truth of the assumption.

It appears then to me that the commentary upon this verse which we find in the annotations of the Assembly of Divines at Westminster, ed. 1651, is the true account of its purport,—“ye cannot be partakers,” &c. That is, “ye *may not* be partakers,” for, “possumus quod jure possumus;” or, “ye cannot be partakers of *both*, *but that* you will provoke the wrath of God against you, as it followeth in the next verse.”\*

Such is the proof of Proposition III.—proof affirmative and negative—which is found in Holy Scrip-

\* Πῶς οὖν οὐκ αὐτόθεν βδελυκτὸν καὶ φευκτὸν τὸ μεταλαμβάνειν δαιμονικῆς θυσίας, καὶ δι’ αὐτῆς αὐτοῖς ἐκείνοις ἔρχεσθαι εἰς κοινωνίαν; εἴτα καὶ διὰ τῆς παραθέσεως τῆς κυριακῆς τραπέζης καὶ τοῦ κυριακοῦ ποτηρίου μᾶλλον ἐλεγχει τὸ ἄσπερον τῶν γενομένων ἃ ἐστὶν εἰδωλόθυτα.—Φωτίου.

“How then is it not very abominable and to be shunned,

ture. It appears to me to be complete. I have purposely adduced those passages only which either speak of the Holy Eucharist as instituted by CHRIST, or as foretold by Himself during His Ministry upon earth.

But the same truth which these passages so plainly deliver, is to be gathered from other passages of Holy Scripture; and especially from what is said of the great Mystery of "the Tree of Life," as it is written in the first records of the Creation, and of the history of man.

For, however dark and deep that Mystery, which belongs to the days of man's innocence, and to a world yet undefiled by sin, may be to creatures like ourselves—the inhabitants of a world, which is a ruin, and who, from our infancy to our grave, must fight, by the help of God the HOLY GHOST, with the powers of evil for the recovery of that innocence and life eternal which were lost by the first Adam, but which may yet be ours again for the sake of the last Adam—there is, nevertheless, *that* revealed to us concerning this Mystery which is full of Sacramental teaching.

Genesis ii. 9. "And out of the ground made

the partaking of the devil's sacrifice, and the coming through it into communion with the devils themselves? Then, by the juxtaposition, and contrast of the Table of the LORD, and the Cup of the LORD, he more abundantly convinces them of the unholy character of such food as had been offered in sacrifice to idols."

the LORD GOD to grow every tree that is pleasant to the sight and good for food. The tree of life also in the midst of the garden, *and* the tree of knowledge of good and evil." We read, *first*, of "the tree of life"—*secondly*, of "the tree of knowledge of good and evil."\*

• "The tree of life" was "in the midst of the garden;" it was *the* Sacrament of the Presence of THE LIVING GOD to all His Creation.

When Adam and Eve had eaten of "the tree of knowledge of good and evil," we read c. iii. 22-4. "And the LORD GOD said, Behold the man is become as one of us to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live for ever:

"Therefore the LORD GOD sent him forth from

\* Compare with this place of the Book of Genesis Ezekiel xlvii. 7, 12, and Revelation xxii. 2:—"Now when I had returned, behold at the bank of the river were very many trees on the one side and on the other," (verse 7). "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the Sanctuary, and the fruit thereof shall be for meat, and *the leaf thereof for medicine*," (verse 12, Ezekiel.) "In the midst of the street of it, and on either side of the river, was there the<sup>1</sup> tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and *the leaves of the tree were for the healing of the nations*," (Revelation).

<sup>1</sup> In the original it is ξύλον ζωῆς, without the definite article.



the garden of Eden to till the ground from whence he was taken.

“ So He drove out the man : and He placed at the East of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life.”

Now it appears to be told us in this place that there is an *inherent virtue* in “ the tree of life ;” so that whosoever eat of it shall “ live for ever.” And had man not disobeyed God, we may believe that the eating of “ the tree of life”—as *the Sacrament of the Presence of the LIVING GOD to all His creation, and of His special indwelling in man’s whole nature*—would have preserved him for ever in Body and in Soul, “ holy, harmless, undefiled.”

But man disobeyed God, and sin and death came into the world.

*Still* it appears that, had man been permitted to remain in the garden of Eden, he might have “ put forth his hand and taken *also* of the tree of life,” and have “ eaten and have lived for ever.”

But what a life eternal would that have been !

A life eternal cut off from the Presence of God, and without the indwelling of God.

*Man therefore would have “ put forth his hand,” have received, and taken unto himself, in and by the Sacrament of “ the tree of life,” the gift of eternal life, but—to his eternal loss.*

For it is the gracious purpose of God’s Mercy in

CHRIST that, *for* the sufferings and *death* of CHRIST, and by suffering *with* CHRIST, man should be restored, in and by the life-giving, and life-preserving Sacraments of the Gospel, to innocence and to eternal life in Body and in Soul.\* Yea brought, through the gate of *death*, to a *higher* state of existence than that of our first Parents before the Fall.†

Wherefore God “drove out the man, and placed at the east of the garden of Eden Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life;” that man might not *use the Sacrament* of the “Tree of Life” to *his own eternal loss*, and that HE might fulfil the gracious purposes of His mercy in CHRIST JESUS.

To undervalue, or to disparage dogmatic theology, by a comparison with what is popularly called practical religion,—between which and dogmatic theology there is, however, no proper contrast, much less any repugnance,—is one of the marked tendencies of our times. It is a tendency of a very specious and plausible character, but not the less for that, is it full of harm to all members of the Church of CHRIST; and *specially* is it full of harm

\* “To *him that overcometh* will I give to eat of the tree of life, which is in the midst of the Paradise of God.” (Rev. ii. 7.)  
 “Blessed are they *that do His commandments*, that they may have a right to the tree of life, and may enter in through the gates into the city,” (Rev. xxii. 14.)

† S. Luke xx. 36.

when it is allowed to colour the minds of the teachers of the people, and to pervade the discharge of the duties of their ministry. For this is, not to build up in the hearts of themselves and of their people but, to undermine the fabric of THE FAITH; nor is there the compensation made, if indeed any compensation were possible in such a case, of bringing into the place of that harsh and stern turn of mind, which is not uncommonly supposed to accompany, as it were, by way of natural consequence, precision of theological statement, an amiable and loving spirit. For indeed there is no necessary connection, as some appear to assume, between an *exact belief* upon *all* points which it has pleased God to reveal, and a severe and overbearing temper. Rather may we be assured that the more deeply and the more closely the mind searches into those things of God which it is given to it to *know*, the more will it be enabled, under Grace, to disclose to itself new, and hitherto hidden springs of charity, and to fill the heart at least in some measure, with the meekness and the gentleness of CHRIST.

It is my hope and prayer that the statement of the Doctrine of the Real Presence, and the proof of that statement contained in this sermon, may be useful to my younger brethren of the ministry, and, through them, to the Church at large. I have been compelled, under circumstances of the gravest character, to place before the Church, in a formal

shape, the undoubting belief of many years. For as I can recall no time when I had any belief other than that I have now, so I bless God that every succeeding year does not change, but only confirm and strengthen me in holding fast what I have received as HIS TRUTH at the hands of the Church of England. What I have now done therefore, has not been done in haste. I trust it has been done in no presumptuous spirit, or with any feeling of unkindness or disrespect towards him whose act has called it forth. But I am bound to say that I know of no considerations which ought to prevent my public, formal, and solemn appeal from the charge of "Unsoundness of Doctrine," which has been made against me by a Bishop of the Church; but of many considerations, *not personal to myself*, which combine to satisfy me that I could not do otherwise than I have done; and that it is for the best interests of the Church of England and of the Churches of her Communion, that the truth and value of that charge should be inquired into and determined by FITTING AND COMPETENT AUTHORITY.

Whether such inquiry into, and determination of, the charge shall take place, is in other hands than mine. Meantime the discussion, which is now begun, while it cannot affect THE TRUTH ITSELF, will much affect and promote the reception of THE TRUTH by all who seek after it with a humble mind and a loving heart.

Brethren, it is one of our principal dangers in

these latter days, that considerations of policy, observance of times and seasons, love of ease and comfort, and love of this world's peace, be allowed so to influence us in respect of the obligation under which we have come by our Ordination Vow, that *the vow itself become to us a dead letter and an unmeaning form.*

*"The Bishop.*

"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given?"

*"Answer.*

"I will, the LORD being my helper." \*

May He, Who gave us the will to vow, keep us from all delusion, whereby we come to forget what we have vowed. For to shrink from handling THE TRUTH,—to set our hearts *first* upon this world's peace,—to ask for "a more convenient season,"—to have any fears for the issue to the Church of God,—if we will give to these things their real name,—is to wait upon man, but not upon God,—to love the world rather than God,—to speculate upon the contingencies of human infirmity, and to rely upon the arrangements and contrivances of human wisdom—BUT TO LACK FAITH.

\* The Form and Manner of Ordering of Priests.

# APPENDIX.

## I.

### *Institution of Holy Communion.*

#### *Real Presence.*

S. Matt. xxvi. 26-29.

S. Mark xiv. 22-25.

S. Luke xxii. 19, 20.

S. Paul—1 Cor. xi.  
23-34.

"Outward part or sign." "And as they were eating,  
Jesus took bread," S. Matt. xxvi. 26.

"And as they did eat, Jesus  
took bread," S. Mark xiv. 22.

"And He took bread," S. Luke xxii. 19.

"The LORD JESUS, the same  
night in which He was  
betrayed, took bread," S. Paul—1 Cor.  
xi. 23.

Consecration. "And blessed it," S. Matt. xxvi. 26.

"And blessed," S. Mark xiv. 22.

"And gave thanks," S. Luke xxii. 19.

"And when He had given  
thanks," S. Paul—1 Cor.  
xi. 24.

"Inward part or thing  
signified." "And brake it, and gave  
it to the disciples, and  
said, Take, eat; this is  
My Body:" S. Matt. xxvi. 26.

"And brake it, and gave  
to them, and said, Take,  
eat, this is My Body:" S. Mark xiv. 22.

"And brake it, and gave  
unto them, saying, This  
is My Body, which is  
given for you:" S. Luke xxii. 19.

	<p>“ He brake it, and said, Take, eat; this is My Body, which is broken for you:”</p>	<p>S. Paul—1 Cor. xi. 24.</p>
“ Outward part or sign.”	<p>“ And He took the Cup,” “ And He took the Cup,”</p>	<p>S. Matt. xxvi. 27. S. Mark xiv. 23.</p>
Consecration.	<p>“ And gave thanks,” “ And when He had given thanks,” “ Likewise also the Cup after Supper,” “ After the same manner also He took the Cup when He had supped,”</p>	<p>S. Matt. xxvi. 27. S. Mark xiv. 23. S. Luke xxii. 20. S. Paul—1 Cor. xi. 25.</p>
“ Inward part or thing signified.”	<p>“ And gave it to them, say- ing, . . . This is My Blood of the New Testa- ment, which is shed for many for the remission of sins :” “ He gave it to them, . . . and He said unto them, This is My Blood of the New Testament, which is shed for many :” “ Saying, This Cup is the New Testament in My Blood, which is shed for you :” “ Saying, This Cup is the New Testament in My Blood :”</p>	<p>S. Mat. xxvi. 27, 28. S. Mark xiv. 23, 24. S. Luke xxii. 20. S. Paul—1 Cor. xi. 25.</p>
Given to all.	“ Drink ye all of it.”	S. Matt. xxvi. 27.
Received by all.	“ And they all drank of it.”	S. Mark xiv. 23.

Command of perpetual Consecration, and Communion thereupon. "This do in remembrance of Me." \* S. Luke xxii. 19.

"This do ye, as oft as ye drink it, in remembrance of Me." \* S. Paul—1 Cor. xi. 24, 25.

"This do in remembrance of Me." \*

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 II.

S. John vi. "He that believeth on Me hath everlasting life." ver. 47.

CHRIST the living Bread. "I am the Living Bread which came down from heaven: if any man eat of this Bread he shall live for ever." ver. 51.

The Living Bread the Flesh of CHRIST. "And the bread that I will give is My flesh, which I will give for the life of the world." ver. 51; compare ver. 33.

The Flesh and Blood of CHRIST, what these are to the believing. "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day." ver. 54.

"He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him." ver. 56.

\* εἰς τὴν ἑμὴν ἀνάμνησιν. "For the remembrance of Me;" or, "to the end that I may be remembered."



## III.

1 Cor. x. xi.

The Cup of Blessing the Communion of the Blood of CHRIST. The Bread broken the Communion of the Body of CHRIST. "The Cup of blessing which we bless, is it not the Communion of the Blood of CHRIST; the Bread which we break, is it not the Communion of the Body of CHRIST?" x. 16.

The Bread, and the Cup, what these are to the *unbelieving, shown, first* from the types of the Old Testament. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. *Wherefore* let him that thinketh he standeth, take heed lest he fall." xi. 5, 11, 12.

*Secondly*, from the words of Institution. "Wherefore, whosoever shall eat this Bread and drink this Cup of the LORD unworthily, shall be guilty of the Body and Blood of the LORD." xi. 27.

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the LORD's Body." xi. 29.

No. II.

# THE REAL PRESENCE.

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## A SERMON

Preached in the Cathedral Church of S. Andrew,

WELLS,

ON SUNDAY, NOVEMBER 6, 1853.



BY

GEORGE ANTHONY DENISON, M.A.,

ARCHDEACON OF TAUNTON.

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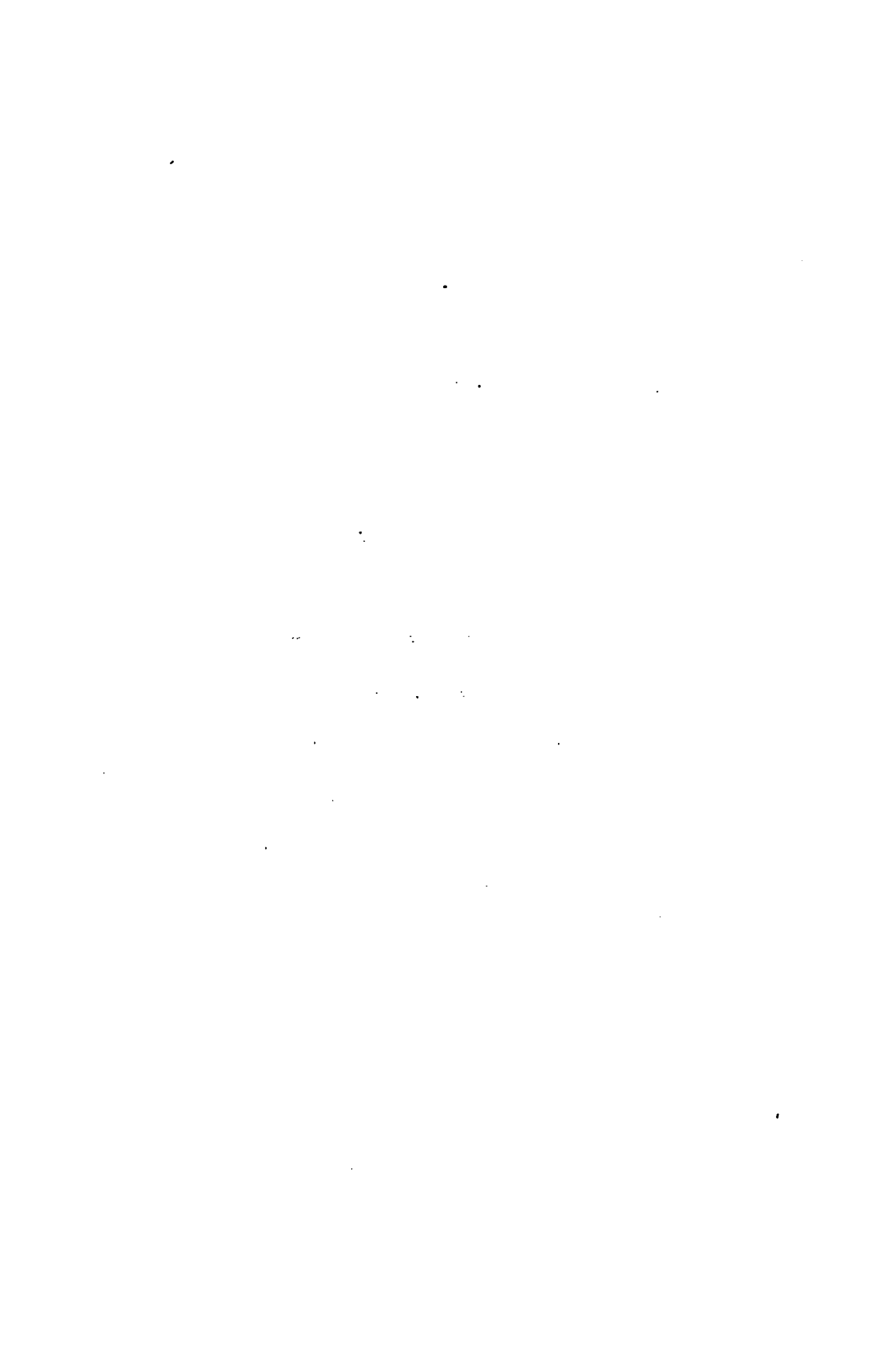
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TO  
THE CLERGY  
OF  
THE ARCHDEACONRY OF TAUNTON

*This Sermon*

IS RESPECTFULLY INSCRIBED

BY  
THEIR FAITHFUL FRIEND AND BROTHER,  
GEORGE ANTHONY DENISON.



## ADVERTISEMENT.


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IN my Sermon preached in the Cathedral Church of Wells, on Sunday, August 7 of the present year, I adduced proof from Holy Scripture of a Proposition, of which it had been publicly declared by a Bishop of the Church of England that it "is not the Doctrine of the Church of England." I restate the Proposition here.

"That *to all* who come to the LORD's Table, to those who eat and drink worthily, and to those who eat and drink unworthily, the Body and Blood of CHRIST are *given*; and that *by all* who come to the LORD's Table, by those who eat and drink worthily, and by those who eat and drink unworthily, the Body and Blood of CHRIST are *received*."

I have seen only one attempt\* to invalidate the Scriptural proof of this Proposition adduced by me

\* The Real Presence in the heart, not in the Elements; being strictures in reply to a Sermon on the Real Presence, by the Ven. George Anthony Denison, M.A., Archdeacon of Taunton. By the Rev. John Ward Spencer, B.A., late scholar of Pembroke College, Cambridge, and Perpetual Curate of Wilton, in the



in that Sermon. I have a very few words to say upon it.

The writer has introduced much personal and irrelevant matter, but has altogether missed, or mistaken, or misstated the main drift of my Sermon, and the course of my argument : so that, if I had any object to serve by replying to him, I should first have to ask him to recast all that he has written.

To such an extent does this confusion prevail in a pamphlet of twenty-nine pages, that the Scriptural proof adduced by me in support of Proposition III. is dealt with as adduced in support of Proposition I. ; and the whole form and manner of the writer's argument is involved in a like illogical and inextricable confusion.

It is curious, however, and not a little instructive to observe that the writer allows (p. 18,)\* that if Proposition I. and II. be true—i. e. if it be true that there is a Real Spiritual Presence of the Body and Blood of CHRIST in the Consecrated Bread and Wine—in *that* case, Proposition III. *which is the main subject of my argument*—must, of necessity, be true also. I doubt whether some of those, in whose

Archdeaconry of Taunton. London : John Crockford, 29, Essex Street, Strand.

\* "Proposition III. as being a *deduction only* from Propositions I. and II." (i.e. precisely that which I have in terms stated it *not to be*) "does not, it would seem, require a separate consideration. *Being necessarily dependent upon these Propositions, it must stand or fall together with them.*"

sense this pamphlet has been written, will thank the writer for this admission.

But, supposing the admission to represent their judgment, the question is thereby reduced to a single and simple issue ; and I will only say that, if Members of the Church of England see fit to affirm that the Real Presence of the Body and Blood of CHRIST is in the heart of the faithful receiver only, and not in the Consecrated Bread and Wine, their controversy is, not with me, nor indeed with any man, but, with the Holy Scriptures, as witnessed to by the Church Catholic throughout all time ; and that they place themselves in a dilemma out of which I must leave it to them to extricate themselves.

The Church of England is either ONE in Doctrine with the Church Primitive, or it is not. If it BE ONE, then *it is not true* that the doctrine that the Real Presence is “in the heart, not in the Elements” is the Doctrine of the Church of England. If it BE NOT ONE, then the position of the Church of England, as taken in the Sixteenth Century, is destroyed, and its justification, as against the Church of Rome, is of no force or value. It is at once reduced to the level of Protestant sects, and, as such, appeals to the principle of developement, and rests upon the unsubstantial foundation of private judgment. In the first case then, those who maintain that the Real Presence is “in the heart, not in the Elements,” are unsound and erring members of a true Church—in the second they are members of an unsound and erring Church.



This is the whole amount of the answer which I feel in any way called upon to give to opponents. I am not indeed so much concerned with *opponents*, as with those who, from various causes, not having as yet had their attention called to the true nature and account of the Doctrine of the Real Presence, may be, under the Divine blessing, “rooted and built up in CHRIST, and stablished in THE FAITH;”\* and it is with this view and in this hope, that I employ every legitimate means of teaching and argument and persuasion which is within my reach. For it presses upon my mind, more and more deeply every day that I live, and look upon the influences that are everywhere at work *around us* and *within us*, that THE ONLY POSITION in which it will, humanly speaking, be found possible for the Church of England to maintain herself against the Church of Rome—against Germany and Geneva—against the deceivers and the anti-Christes which multiply fast upon every side in these latter days—is THAT ONE POSITION which was taken by our own Reformers in the Sixteenth Century; THE POSITION of Apostolic Doctrine and Apostolic Order: THE POSITION of the One Catholic and Apostolic Church. Now the evidence of both Apostolic Doctrine and Apostolic Order is found in the belief and practice of the Church Primitive. To this our Reformers appealed; we, and all who in any age would be found faithful, must be content to do so likewise. By this they tested all things: it must be even so with ourselves

\* Coloss, ii. 7.

now. It is easy in days of much reading and little learning, and a general spirit of compromise of all things, whether they be the things of God, or the things of man, for the Tempter to lead us astray by the plausible sophistries of a sceptical philosophy; by the suggestion of the claims of private judgment to settle questions of Doctrine, as against the Church Catholic; and of the advantage of consulting, though it be at the cost of God's *Truth*, for the preservation and developement of *this world's peace*. But if we be wise with that wisdom which is not of the world, as such dangers grow and press upon the soul, the only effect upon us will be to make us feel more deeply, and confess more sincerely, our need of greater watchfulness and humbleness of heart, that "that good thing which is committed unto us," we may "keep by the HOLY GHOST which dwelleth in us."

I have also seen two notices of my Sermon, one in "the Ecclesiastic and Theologian, N.S. No. IX.," the other in the "Christian Remembrancer, No. LXXXII."

I am thankful to find that the "DOCTRINE OF THE REAL PRESENCE," as I have stated it, together with the Scriptural proof of the Doctrine, is not only not impugned by either of my Critics, but that the one is affirmed to be THE TRUTH, and the other admitted to be correct and sound; and I am very sensible of the kindness with which both Reviewers have said what they had to say.

The Reviewer in "the Ecclesiastic" has taken

exception, pp. 406—7, first, to an expression of mine as unguarded ; and 2nd, to my statement of the advantage of the position of the Church of England over the Church of Rome, in respect of THE DOCTRINE OF THE REAL PRESENCE.

I trust that in the present Sermon I shall have provided sufficiently and safely for the first exception, but without surrendering the words I have already used. For the second, I am not prepared to modify what I have said, though I am fully sensible that there is a wide difference between the theology of the Church of Rome, and the popular practice of the Church of Rome.\*

The Reviewer in the Christian Remembrancer, if I understand him aright, deprecates my attempt to TEST WHAT IS MEANT BY THE DOCTRINE OF THE REAL PRESENCE ; first, because it has been done by a single and minor Ecclesiastical authority. Secondly, because, under *this*, and *other* circumstances, the attempt could not be expected to *succeed*.

\* Is this difference less amongst ourselves ? It arises indeed in our case out of a different source ; i. e. out of the licence of private judgment, as applied to the interpretation of Holy Scripture, and to the Authority of the Church : whereas, in the case of the Church of Rome, it arises out of abuse of Authority of the Church. *But the difference itself is hardly less.*

One grave instance, among many, is the manner in which Members of the Church of England, Clergy and Laity, may be not uncommonly heard to speak of the Athanasian Creed. In some of our churches, I fear in not a few, this Creed has no place in the Service. Is it hoped to establish ultimately, by custom of disobedience and disregard of most solemn obligations, *as against the Church*, a disavowal of the Creed itself?

Now, in a matter of *this* kind, the *success* of an attempt appears to me to be *wholly beside the question* : at any rate, *one thing* is quite clear, viz., that if no one makes the attempt, there can *never* be *any* success ; and it was as endeavouring *to make a beginning*, in a time of pressing anxiety and distress and scandal—when it is not only true that men’s minds are craving to be satisfied as to THE TEACHING OF THE CHURCH OF ENGLAND, but when it is also true that men’s minds *MUST* be satisfied, “lest a worse thing happen to them”—and not as looking to any present or personal success, that I have sought to *ascertain* WHAT IS MEANT BY THE DOCTRINE OF THE REAL PRESENCE.

Let us see how the matter stands.

Men, who see clearly, see that if they affirm what is set out in my Proposition, they are *concluded thereby* to the affirming of THE REAL PRESENCE. But many, who have no tinge of Calvinism, shrink from affirming THE REAL PRESENCE, lest the popular mind confuse between the affirmation of THE REAL PRESENCE, and Transubstantiation.

WHEN SHALL WE CEASE TO MAKE OURSELVES, BY OUR OWN ACT, THE VICTIMS OF ROME? For in *this* way, from the fear of being ignorantly implicated in *error*, men sacrifice TRUTH ; yea those, whose especial office and trust it is to guard and maintain and deliver TRUTH, are *the first* to sacrifice it ; and it comes to this, that the Church of England is exposed to offence and reproach and scandal, for *all* which, *not* THE CHURCH but, her members, *and especially her*

*Ministers*, are exclusively responsible. It even, in effect, comes to this, under the present circumstances of the Church of England, that whether A DOCTRINE OF THE GOSPEL shall be "tested and exhibited," *at all*, BY AUTHORITY, or whether it shall only be "held in solution," is made to depend upon *the popular will*. I say "at all," because it seems plain to me that no man *can* teach THE DOCTRINE OF THE REAL PRESENCE, who *does not* teach, *as an integral part of* THE DOCTRINE, what is set out in my Proposition.

But, after all, I am not clear that I understand the Reviewer's position. I cannot doubt as to what he *would not have done* in the case under review : as to what he *would have done* I am not clear. I cannot doubt that he *would not have* an Examining Chaplain, at a moment certainly not the least solemn in a man's life—when he has to "take heed that the persons, whom he presents to the Bishop, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of His Church;" and when he has to make affirmation, in the face of God and of the congregation, that he has "inquired of them, and also examined them, and thinks them so to be"—I cannot doubt that he *would not have* an Examining Chaplain do this without having ascertained, *as best he may*, what is the understanding of the persons, whom he is about to present to the Bishop, touching THE DOCTRINE OF THE SACRAMENTS.

Well then, *how* is he to ascertain, as best he may

what that understanding *is* ? I answer that there is but *one* way in which he can do it, or hope to do it ; and that is by a close and searching inquiry into what their understanding of the Doctrine is, *in all its parts* ; not in *this* part or *that* part only, but in *all its parts* ; and I say further, what I think the Reviewer will not gainsay, that what is set out in my Proposition is *an integral part* of the Doctrine.

But the aspect under which the Reviewer has regarded the matter of my Proposition has been rather that of *a test*. He says, p. 299, “ the test, however correct, is not well chosen for general apprehension.”

Now I submit—

1. That we must be content, *even in England*, to eliminate, *in tali materid*, “ the general apprehension.”
2. That the parties subjected to tests of this character are, not the People of the Church, but, the Priests of the Church : not the *taught*, but the *teachers*. There is, I think, cause for regret that the Reviewer’s remarks should appear to confuse the case of the *teachers* and the *taught*.

And I ask—

Is there any other *like* test ?\* I believe not. If

\* I venture, with great deference, to submit that the test embodied in my Proposition is superior, *as a test*, even to that of the Adoration of CHRIST as Really Present in the Holy Eucharist.

Because such Adoration *is consistent with* the Lutheran Doctrine of the Holy Eucharist : whereas the test that—those, who

there be, I shall be glad to have it pointed out. But I am persuaded that it will be found, *from the nature of the case*, that there *is not* any other *like* test, i. e., no test of an equally searching and extended power. Other tests may be applied, and the belief subjected to them *may be*, after trial as before, Zuinglian, or Lutheran, or Calvinistic. But the belief, which *bona fide* accepts *this* test, *can* be no other than the belief of the Church Primitive, and, *therefore*, no other than the belief of the Church of England.

receive unworthily, do, *nevertheless*, receive the Body and Blood of CHRIST, and therein and thereby “eat and drink their own damnation,” *is not consistent with* Zuinglian, Lutheran, or Calvinistic, doctrine.—See Wilberforce. Doctrine of the Holy Eucharist, pp. 297, 8. First edition.

The consideration of what the case *is* as respects the Holy Sacrament of Baptism leads to the same conclusion touching the value and the power of the test embodied in my Proposition. For *the* test of what we mean, when we affirm our belief in the Doctrine of Regeneration in and by Holy Baptism, is, whether we affirm that *the Adult*, coming to Holy Baptism in unbelief, impenitence and hypocrisy, does, nevertheless, receive the GIFT of THE NEW BIRTH in and by his Baptism. It is comparatively easy to affirm Regeneration of *all Infants* baptized.

*But the other is the test.*

And just so in respect of the Doctrine of the Real Presence in Holy Communion. It is comparatively easy to affirm that the Body and Blood of CHRIST are Really Present, “under the Form of Bread and Wine,” to the *believing* Communicant. But *the test* of *what is meant* by the affirmation, i. e. Whether we mean thereby that WHAT is PRESENT, “under the Form of Bread and Wine,” is an INFLUENCE, or a THING—is, whether we affirm that the Body and Blood of CHRIST are Really Present, “under the Form of Bread and Wine” to the *unbelieving* Communicant.

The Reviewer will, here too, I think, agree with me that there is a necessity, both *intrinsic*, and pressed upon us *from without also* by special trials and dangers of the times, for ascertaining, *in some way or other*, WHAT THE DOCTRINE OF THE REAL PRESENCE IS, AS REQUIRED BY THE CHURCH OF ENGLAND TO BE HELD AND TAUGHT BY HER PRIESTS. For,

The concluding words of the Review—"It is under the severest pressure that God expects His People to wait"—cannot, I am persuaded, have been intended to convey, what, however, the context would certainly appear to make them convey: viz., that the 'duty of "waiting," as applied to the "sending Ministers into the Lord's Vineyard," is, under ANY circumstances of the Church, *this*:

That a close and searching, and exact inquiry into the understanding by Candidates for Holy Orders of THE DOCTRINE OF THE SACRAMENTS *be abstained from*, lest one of two things happen—either that, being found unfit to *teach* the People, they be rejected: or that, *this their unfitness notwithstanding*, they be "sent" to *teach* the People.

Now Holy Scripture is express and clear in this matter.

"The things that thou hast heard of me among many witnesses, THE SAME COMMIT THOU TO FAITHFUL MEN, WHO SHALL BE ABLE TO TEACH OTHERS ALSO."—2 Timothy ii. 2.

Upon the whole, the question is, I submit, not as the Reviewer puts it, whether the Church of Eng-



land has imposed this particular test in respect of THE DOCTRINE OF THE REAL PRESENCE; but, whether the Church of England HOLDS THE DOCTRINE OF THE REAL PRESENCE. Now the Church of England DOES HOLD THE DOCTRINE OF THE REAL PRESENCE;\* and there appears therefore to be no escape from the conclusion, that it is the plain duty of all who have to do with Candidates for Holy Orders, whom they are about to send forth to TEACH the People, to *ascertain what is their understanding of the Doctrine which they go forth to teach*, or, if this may not be done, then that *no questions whatsoever* ought to be put to any candidate touching THE DOCTRINE OF THE REAL PRESENCE, because it is mockery, or worse, to put vague and indeterminate questions *in tali materiâ*.

It concerns then THE CHURCH OF ENGLAND very nearly, and of all her members it *most nearly* concerns those whose office and charge before God and man it is to provide FAITHFUL TEACHERS in the CHURCH OF ENGLAND, to *ascertain, in some way or other*, from Candidates for Holy Orders, *before* they

\* *I can very well understand* the denial of my Proposition by those who *deny* the Real Presence of the Body and Blood of CHRIST "under the Form of Bread and Wine" in the LORD'S Supper. *I cannot understand at all* the denial of my Proposition by those who *affirm* that Presence. The real difficulty in *this* case—as in other *like* cases—is not created by the *absolute rejection* of THE TRUTH, but by the *half-acceptance* of it. It is, moreover, the *half-acceptance* of THE TRUTH by the *teachers* of the Church of England, that, more than anything else, improves the position, and promotes the purposes of the Church of Rome.

are sent forth to *teach* the People, *what it is that they mean* when they say that they hold THE DOCTRINE OF THE SACRAMENTS.\*

For my own part I believe that the Church of England has no need of any tests, other than those

\* "Be thou a faithful Dispenser of the Word of GOD and of His holy Sacraments."—*Form and Manner of Ordering of Priests*.

"Give grace, O Heavenly FATHER, to all Bishops and Curates, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments."—*Prayer for the whole State of CHRIST's Church Militant here in earth*.

The latter of these two passages refers rather to the *administration* of the holy Sacraments than to the *belief* of those who administer: but the former very plainly refers to the *belief*, or at least extends to it. The injunction is, "be thou a *faithful* dispenser," i.e., a dispenser in the sense of the Church. It will not be disputed by any one with whom I should care to argue, that the Church has a sense—and *one sense only*—of the *Doctrine of the Sacraments*.

"*The Bishop*."

"Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of CHRIST as the LORD hath commanded, and as this Church and Realm hath received the same, according to the Commandments of GOD; so that you may *teach* the people committed to your Cure and Charge with all diligence to keep and observe the same?"

"*Answer*."

"I will do so, by the help of the LORD."

Will it be contended, in the face of these words of the Church, that there is any obligation more weighty or more solemn than that which lies upon those whose office it is to care for THE SOUNDNESS IN DOCTRINE of such as are sent forth to *teach* the People: or how shall these bring their people "unto that

which she already possesses in her Formularies—WHAT SHE HAS NEED OF IS THAT THOSE SHE POSSESSES BE APPLIED. And, on my own behalf, I shall always maintain that I have imposed no test of my own. I have but applied a test which *exists* in our Formularies, and which is, in such sort interwoven with their general texture, as to be a part of their *essential meaning*; so that, if its existence in them be disallowed, they become *unintelligible*. What I have done has been simply to *ascertain* THE DOCTRINE OF THE SACRAMENTS and to exhibit it, not, perhaps, as it is commonly understood and received amongst us, but, as it is. What I have required of Candidates for Holy Orders is that they should be able to state WHAT THAT IS WHICH THEY AFFIRM TO BE THE DOCTRINE OF THE CHURCH OF ENGLAND.

agreement in the Faith and knowledge of GOD and to that ripeness and perfectness of age in CHRIST that there be no place left among them either for error in religion, or for viciousness in life," if they have not ascertained for themselves *what that Faith is?*

It would be a curious and instructive, and, I fear, an humiliating inquiry, to ascertain whether in any other branch of the Church Catholic except our own, men, in many instances, become Priests, and are sent forth to *teach* the People, in some considerable uncertainty as to WHAT THE DOCTRINE OF THE SACRAMENTS IS.

# A S E R M O N.

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1 COR. XI. 23.

“FOR I HAVE RECEIVED OF THE LORD THAT WHICH ALSO I  
DELIVERED UNTO YOU.”

1 COR. XV. 3.

“FOR I DELIVERED UNTO YOU FIRST OF ALL THAT WHICH I  
ALSO RECEIVED.”

2 TIM. II. 2.

“THE THINGS THAT THOU HAST HEARD OF ME AMONG MANY  
WITNESSES, THE SAME COMMIT THOU TO FAITHFUL MEN,  
WHO SHALL BE ABLE TO TEACH OTHERS ALSO.”

GERMANY and Geneva have their developement of Doctrine as well as Rome. It is as true of the Protestantism of the Zuinglian, the Lutheran, and the Calvinistic type, as it is of the Catholicism of the Roman type, that it has added to, and has taken away from, THE FAITH.

But developement of Doctrine finds no place in the Church of England as Reformed in the Sixteenth Century; nay more, all such developement is *directly opposed to* the principle upon which our Reformers proceeded, and by which they guided themselves throughout. To the Bishops, the Priests,

and the People of the Church of England, the basis of all statement of Doctrine, as of all argument upon it, is **THE HOLY SCRIPTURES**, as delivered and witnessed to by the Apostles, and by the Churches founded by the Apostles. **THE POSITION** therefore of the Church of England is that it is **ONE** in Doctrine with the Church Primitive ; and any statement of Doctrine, or any argument upon it, on the part of Members of the Church of England, which contravenes, or in any degree compromises, **THIS POSITION**, is, *a priori*, *untenable*.

It is also *most dangerous* ; because, for all to whom such statements and arguments approve themselves, the identity between the Church, of which they declare themselves to be members, and the Church Primitive is impaired, if not destroyed ; and their own position, and that of all whom they may influence, becomes full of peril to their souls ; in that, having wandered from the way wherein they have been called to walk, and having parted with the great special safeguard provided for them by the good Providence of God, they are exposed day by day to be "carried about with divers and strange doctrines."

Our Reformers did not propose to found—and, as matter of fact, did not found—*a new* religion ; they proposed, under Grace, to restore—and, as matter of fact, did restore—*the old* religion. They cleared away from the fair face of God's building the additions and the colouring wherewith it had been over-

laid; they recovered, and adjusted, and built in again, the goodly stones which had been displaced and cast aside; but which, in that they are not of man's making and workmanship, though displaced and cast aside, were, in form and substance, uninjured and imperishable.

And herein is the glory and the beauty of the Church of England. May we have Grace, my brethren, we, and our children after us, more and more to *realise* our blessings, and to show our thankfulness for what we have received of God, by a life and conversation which shall prove that it is with our heart, and not only with our lips, that we rejoice in having had restored and committed unto us "that Form of Doctrine which was delivered"\* by the Apostles unto the Churches. Assuredly if the Church of England be not to this people and to the world "the light of the world," as "a city set upon a hill," the fault is not with the spirit or the framework of the Church, but with us her children, *and specially with those of us who are her Ministers*, in that, from one cause or another, we

\* The manner of expression in the original Greek is remarkable. Romans vi. 17: *εἰς ὃν παρεδόθητε τύπον διδαχῆς*, "that form of doctrine *into which ye were delivered*;" meaning, it would-seem, that *the* "form of doctrine" was, so to speak, a mould, in which, and according to which, the minds of all future believers were to be cast and fashioned, even as had been the case with the minds of the believers in Rome. That man is, as it were, consigned over to the Doctrine, and not the Doctrine to man.

are neglecting, or misusing, or compromising, or despising Gifts, the full value and blessing of which it is ours to test and prove. We have, by the great and undeserved goodness and longsuffering of God, Apostolic Doctrine, and Apostolic Order. Let those who misstate the first, learn more exactly, and with more humble submission of their private judgment, what that is which they undertake to state: let those who undervalue the last, look at the religious aspect of Protestant Europe, where-soever that Order has been lost, and ask themselves whether it can be well, or even safe for their souls, that they should disparage that great Gift which all experience teaches us to have been *the* means, under Grace, of giving to the Reformation itself its true value, by preserving to the Church of England and to the Churches of her Communion Apostolic Doctrine.

Whatever therefore men may understand by the Protestantism of the Church of England, it is certain that they *may not* understand thereby the Protestantism of the Zuinglian, or Lutheran, or Calvinistic school. Let it be granted that the Church of England has this in common with the Protestant Communities of Germany and Switzerland, that it Protests against the additions and omissions, and the undue assumptions of the Church of Rome. It must be granted no less that the Protest of the Church of England is against that breaking up of the Apostolic Order of the Church Catholic,

and that “new and strange” doctrine of the Sacraments which dates from the Sixteenth Century, and which appeals to Zuinglius, or Luther, or Calvin, in place of the Apostles. For THE POSITION of the Church of England, being, as I said, that it is ONE in Doctrine with the Church Primitive, there is found no place in it for novelties of belief, whether these proceed from the abuse of the authority of the Church, or from the abuse of private judgment.

Now all experience of the history of the Church and all knowledge of man’s nature would make us expect to find—what, as matter of fact, we do find—that the novelties of Doctrine and Discipline introduced by the Continental Reformers gained at the time, as they have gained since, some considerable acceptance with many individual members of the Church of England. The difference between the two cases is—and it is a very wide difference—may God forbid that any act of the Church of England should ever narrow it—that, in the one case, such novelties *have been established as the rule*, and that in the other *they have not*. If Switzerland and Germany see fit to appeal to Zuinglius, and Luther, and Calvin, let them so appeal: the time is, perhaps, gone by with them, even for this: for, as was to be expected, the habit of unlimited and unregulated private interpretation of Holy Scripture has, in great measure, superseded deference to an authority which had, from the first, nothing to make it other than par-



tial and temporary, and which, by its very origin and nature, invited discussion and resistance on the part of those whose belief it claimed to regulate.

THE APPEAL OF THE CHURCH OF ENGLAND IS, NOT TO HER OWN REFORMERS—MUCH LESS TO OTHERS NOT HER OWN—BUT, TO THE HOLY SCRIPTURES AS DECLARED AND DELIVERED BY THE APOSTLES, AND WITNESSED TO BY THE CHURCH PRIMITIVE.\*

It is, however, nothing strange that the Doctrines of 1. the Apostolical Succession: 2. of Private Confession to the Priest: 3. of Public and Private Absolution by the Priest: 4. of Justification “only for the merits of our LORD and SAVIOUR JESUS CHRIST:” 5. of Regeneration in and by Holy Baptism: 6. of Confirmation: 7. of the Real Presence of the Body and Blood of CHRIST in the Holy Eucharist “under the Form of Bread and Wine:” 8. of the Authority of the Church in controversies of Faith—having been either *dispensed with* by the Continental Reformers under the plea of necessity, as in the case of the Doctrine of the Apostolical Succession; or *denied altogether*, as in the case of the Doctrine of Absolution by the Priest; or *recast anew*, as if the Church Primitive had not had delivered unto it, had not received and commit-

\* The Act of Uniformity, 14 Carol. II., begins with these words:

“Whereas in the first year of the late Queen Elizabeth there was one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, agreeable to the Word of GOD, and the usage of the Primitive Church.”

ted and taught to successive generations of Priests and People the Doctrine of Justification, the Doctrine of the Sacraments, and the other Doctrines of the Gospel, in all their truth and fulness—it is, I say, nothing strange that the spirit and temper, which bore fruit like this, should have found an answer here in England. Not a few Churchmen forgot then, in their zeal for the truth of the Gospel, which had been defaced or overlaid by Rome—and three centuries have not sufficed to correct the error, but have rather confirmed it—that it is by constantly affirming what is TRUE, rather than by denying what is FALSE, that sound Doctrine is to be preserved among men.

Now it was, and *is*, peculiarly important to observe this caution in respect of the controversy between the Churches of Rome and England, because the errors of Rome, being mixed up with much of vital truth, the danger is great—as the result has proved—lest while men occupy themselves *principally* with denying error, they come to deny *with it* TRUTH also. The position of *negation*, which has been superinduced upon the true position of the Church of England by the manner in which the controversy with the Church of Rome has been very commonly conducted, is one of her chief difficulties at this time.\* Let us see, by way of illus-

\* A familiar instance, and one which will not appear trivial to any who know what the power of language in ordinary use is with the popular mind, is the daily habit amongst us not only of speaking of, but of writing of, members of the Church of Rome,

tration, some things which, as Members of the Church of England, we have to *deny*, and some other things which, together with, and side by side with, the denial, we have to *affirm*.

It *is not* true that the Bishop of Rome is universal Bishop. It *is* true that there is no such thing

not as "Roman Catholics," but, *simply*, as "Catholics," and of members of the Church of England as "Protestants," by way of mutual opposition—as though *because* members of the Church of Rome *are* "Catholics," *therefore* members of the Church of England *are not* "Catholics."

Here, as in many other respects, the Prayer Book supplies the correction of a popular error and a mischievous delusion, and teaches us that THE CATHOLIC NAME is our inheritance and our right no less than the inheritance and the right of the Church of Rome.

"I believe THE HOLY CATHOLIC CHURCH."—*Apostles' Creed*.

"I believe ONE CATHOLIC AND APOSTOLIC CHURCH."—*Nicene Creed*.

"Whosoever will be saved, before all things it is necessary that he hold THE CATHOLIC FAITH."

"And THE CATHOLIC FAITH is this"—

"So are we forbidden by THE CATHOLIC RELIGION."

"This is THE CATHOLIC FAITH, which except a man believe faithfully he cannot be saved."—*Creed of S. Athanasius*.

Compare Article VIII.

"The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture."

"More especially, we pray for the good estate of THE CATHOLIC CHURCH."—Prayer for all conditions of men.

"And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous conse-

as A CHURCH without a Bishop. It *is not* true that private Confession to the Priest, with a view to private Absolution by the Priest, is of compulsory obligation upon CHRIST's people. It *is* true that under given circumstances, such private Confession is directly encouraged by the Church of England. It *is not* true that man "can forgive sins"—for "who can forgive sins but God only?" It *is* true that the Priest has committed unto him, by the imposition of the Bishop's hands, "*power* to declare and pronounce," publicly and privately, "to CHRIST's people, being penitent, the Absolution and Remission of their sins." It *is not* true that man is justified by works. It *is* true that he is not justified by Faith—if the word "by" be taken in both cases alike to have the same force, i. e. to denote the *meritorious* cause of Justification.\* It *is not* true that the Holy Sacraments save "*ex opere operato*." It *is* true that they save. It *is not* true that the Gift given in and by the Holy Sacraments respectively is always "unto life." It *is* true that the Gift is *always and in all cases* conveyed and received in and by the administration of the Holy

quence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed, of THE WHOLE CATHOLIC CHURCH OF CHRIST); or, &c."—Preface to the Prayer Book.

It is right to add that there are many signs of a more just and careful way of expression beginning to prevail amongst us.

\* In the words of Article XI. "of the Justification of man." "We are accounted righteous before GOD only *for the merit* of our LORD and SAVIOUR JESUS CHRIST *by Faith*," ("*per Fidem*.")

Sacraments. It *is not* true that Holy Baptism secures the Salvation of all the Baptized. It *is* true that it secures the salvation of infants "Baptized," and "dying before they commit actual sin;" and the salvation of adults "truly repenting and coming unto CHRIST by Faith," Baptized, and dying in like manner. It *is not* true that Confirmation is a Sacrament of "like nature" to the Sacraments of Holy Baptism and Holy Communion. It *is* true that it is a Sacramental Rite, conveying a Gift, and a qualification which we have no warrant to believe can be had by any who wilfully neglect or despise the Rite. It *is not* true that "the natural Body and Blood of our SAVIOUR CHRIST" are present in the Holy Eucharist, "under the Form of Bread and Wine." It *is* true that His Body and Blood are REALLY PRESENT in the Holy Eucharist, "under the Form of Bread and Wine"—i. e. PRESENT THINGS\*—though they be Present after a manner ineffable, incomprehensible by man, and not

\* The Real Presence of CHRIST in the Holy Eucharist is therefore, not—as I believe it is very generally supposed to be—the presence of an *Influence* emanating from a *Thing absent*,<sup>1</sup> but, the invisible and supernatural *presence* of a *Thing present*; of His Body and His Blood Present "under the Form of Bread and Wine."<sup>2</sup>

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<sup>1</sup> "Thus much must we be sure to hold, that in the Supper of the LORD there is no vain ceremony, no bare sign, *no untrue figure of a Thing absent*."—*Homilies, Book II., first part of the Sermon concerning the Sacrament.*

<sup>2</sup> *Homilies, end of Book I.*

cognisable by the senses. It *is not* true that the Consecrated Bread and Wine are changed in their natural substances ; for they “remain in their very natural substances, and therefore may not be adored.” It *is* true that worship is due to the REAL, though invisible and supernatural, PRESENCE of the Body and Blood of CHRIST in the Holy Eucharist, “under the Form of Bread and Wine.”

And in like manner of what is popularly, but most untruly, called “the principle of the Reformation”—private judgment. It *is not* true that reason is the judge of Doctrine. It *is* true that, under due guidance and regulation, it is the judge of evidence. Doctrine is a thing settled once for all—declared in Holy Scripture—witnessed to by the Primitive and Apostolic Church. It may not be disturbed, or touched, or questioned by Churches, much less by individual men. If any man or men cannot, after humble and patient investigation of the evidence, accept A DOCTRINE, it makes his or their position to be indeed unhappy, and full of peril, but it does not make THE DOCTRINE to be one whit the less certain or the less true.

Since then we have the Primitive Faith to maintain in the Primitive spirit ; to keep and to deliver to our children as it has been delivered unto us, let us take good heed, as we would be found “faithful” at the coming of our Judge, that we do so maintain, keep and deliver it : let us beware of the great error of these latter days, which would sever purity of life

from purity of belief, and dogmatic theology from both. Let us not be *afraid* to hold that ONE POSITION, which *is our own* by the gift of God, lest, in the popular mind, our faithfulness be identified with the false pretensions and the unsound teaching of the Church of Rome. On the other hand, let us not permit ourselves to speculate how Doctrine may be modified, and explained, and adjusted, or even recast anew, in such sort as to widen the basis of our position, and make it be, as it is said, more comprehensive of various forms of Protestant belief after the inventions of men. Those who are "called and sent" to teach and guide the people of the ONE LORD in the ONE FAITH, may not so tamper with the things of God.

Let it be granted that the Church of Rome has kept back the Word of God from the People. Is it *therefore* to be "a faithful dispenser of the Word of God," to give it over to the uncontrolled and unregulated private judgment of the People? Let it be granted again that the Church of Rome has made the Holy Sacraments *what they are not*. Is it *therefore* to be "a faithful dispenser of the Holy Sacraments" not to make them *what they are*?

It is a great and singular mercy which—under circumstances very trying, and temptations readily falling in with, and approving themselves, to man's *chief infirmity*, his pride of reason—has preserved the Church of England from the abandonment of one particle of "the Faith once delivered unto the

Saints.”\* Whatever individual members of her Communion may declare and teach, and to whatever extent lack of discipline *within*, and considerations of State policy *without*, may leave unsound doc-

\* It was often said, in my hearing, at the time of the judgment of the Privy Council in the case of “Gorham v. the Bishop of Exeter,”—a judgment of which the *one* true account and record is that it was AN ATTEMPT, UPON GROUNDS OF STATE POLICY, TO PERSUADE THE CHURCH OF ENGLAND THAT SHE HAS NO DOCTRINE OF THE SACRAMENTS—that it was well for *us all* that, as the Doctrine of the Sacraments had been called in question, and impugned, *as of authority*, the question had been permitted to be raised in respect of Regeneration in Holy Baptism, and not in respect of the Real Presence in Holy Communion.

The ground of the remark was, that there is not the like positive and irreversible proof in the Formularies of the Church of England touching the Doctrine of the Real Presence, as there is touching the Doctrine of Regeneration in Holy Baptism.

I was never able to assent to the justice of the remark upon *this* ground; although I was very well able to assent to it upon *other* grounds.

For it appeared to me, first, That, seeing that GOD THE HOLY GHOST had, in a marvellous manner, preserved the Church of England, it was, so to speak, to do HIM dishonour to suppose that HE had left the Church without ample proof set out in her Formularies of the Doctrine of the Real Presence of the Body and Blood of CHRIST in Holy Communion. Secondly, That, upon due examination, not only would it be found that such proof of the Doctrine of the Real Presence *in all its parts, does* exist, throughout the Formularies of the Church of England, as matter of fact; but that *no proof* is to be found in them of an opposite character.

That in a very few years after the delivery of the judgment above described, the Doctrine of the Real Presence also would be publicly called in question, I never doubted.



trine uncondemned, or even approve and sanction its promulgation by the authorised teachers of the people—or what is even worse, and yet comes nearer to the fact—as exhibited in all its deformity in various parts of Christendom, and as gradually but steadily creeping in amongst ourselves—may encourage the tendency of “the natural man” to maintain that, after all, there are no such things as Objective Truth and the Authority of the Church in controversies of Faith,—all these things notwithstanding, the witness of the Church of England to the Eternal Verities of the Gospel—as set forth in her Formularies—is unimpaired, complete, express, and full. Let it be admitted that, in those of her Formularies, *which date from the Sixteenth Century*, there is, here and there, to be found an expression, *bearing the stamp of the time*, and which, to the uninformed and untheological mind, requires explanation and comparison and collation with the general substance and form and manner of expression of the Formularies, *taken as a whole*: the fact of the existence of such expressions is, if duly estimated, not only no injury, but a means of good: they arrest attention, and promote inquiry after THE TRUTH; through the means of a more searching and accurate investigation and weighing of evidence: and such inquiry, to the humble and patient heart, and candid mind, is blessed after the measure of GOD’S will. For it is with the Formularies of the Church as with the Holy Scriptures themselves—

one part must be set against another, and the true nature and intent of the sum of teaching ascertained by just and accurate comparison of particular passages, which, if taken nakedly, and apart from their due dependance and connexion, would even seem to declare what *is not* THE TRUTH. If it is thus with God's own Book, we may not only be well content to admit that the case is no other with the Formularies of the Church ; but we shall also acknowledge therein the good Providence of God which supplies to "the spiritual man" the means of defence and assertion and establishment of THE TRUTH, out of the very causes which, to "the natural man," make it doubtful whether there be any TRUTH or no.

Resting humbly but confidently upon the proof of my Proposition delivered in, and gathered out of, Holy Scripture as witnessed to by the Church Catholic,\* and acknowledging with all thankfulness the vantage ground which this position gives me, I proceed to what remains of the task which I have been compelled to undertake.

It has then been shown "*a priori*" that my Proposition states the Doctrine of the Church of

\* I say "the Church Catholic," because whatever question there be as to *the manner* of the Real Presence between the Churches of Rome and England, there is *no* question between them, nor indeed between any branches of the Church Catholic, as to that particular portion of the Doctrine of the Real Presence which is stated in my Proposition.

England. I have to show this further from the authorised Formularies of the Church of England, from her Liturgy, Homilies, Articles, and Catechism.

The Formularies of the Church of England are, first, Those of which the substance, and, to some considerable extent, the words, may be traced upwards to very early times. Secondly, Those which were framed at the time of, or subsequent to, the Reformation of the sixteenth century.

To the first class belongs "The Order of the Administration of the LORD's Supper, or Holy Communion:" to the second belong the Homilies and Articles. The Catechism belongs to both classes.

Now it is in the second, and not in the first, class that—having regard to the influences which extended to this country from the Continent of Europe in the sixteenth century ;\* and also to the necessity

\* Even in our days, when the Reformed Communities of Germany and Switzerland have lapsed so widely into Neology and Socinianism, many members of the Church of England pay a deference to the founders of those Communities little short of that which is due to inspired authorities. Now, I think that Members of the Church of England are not concerned with what Zuinglius, or Luther, or Calvin may have taught respecting the Sacraments of the Gospel, except as with a warning to beware how they presume to teach the like. Zuinglius desecrated the Sacraments altogether. Calvin shrank from this impiety; but, being under the same necessity with Zuinglius of denying the Consecrating Power, he substituted a teaching which either involves the acceptance of his doctrine of election and reprobation,

which lay upon the Church of England herself, in common with the Continental Reformers, of denying formally “divers and strange doctrines” which had been grafted upon Primitive Doctrine by the Church of Rome—we should, *à priori*, expect to find any expressions which may appear to be of a doubtful character in respect of the Doctrine of the Real Presence.

Now this is exactly what, as matter of fact, we do find. For “The Order of the Administration of the Lord’s Supper, or Holy Communion” not only contains no single expression which can be wrested by the most perverse ingenuity into a denial of that portion of the Doctrine of the Real Presence which is stated in my Proposition, but it contains very many expressions which *have no meaning*, unless it be assumed and allowed that what my Proposition states is THE TRUTH: and it seems, so to speak, self-evident—though it has been denied of late, as what is there that is not denied?—that in any question about the Doctrine of the Sacraments, as held and delivered by the Church of England, the Offices for the Administration of the Sacraments, as these are found in “the Book of Common Prayer and Administration of the Sacraments,” are the primary and

or subsides, after all, into Zuinglianism. Luther too departed from the Primitive Doctrine; but what he affirmed and taught touching the Real Presence it is not, perhaps, easy to say, distinctly: what is popularly called “Consubstantiation,” and imputed to Luther and his followers, is by them indignantly rejected.

principal guides both for Ministers and People to the right understanding of the Teaching, and the most unfailing test of the Mind, of the Church.\*

The marvel is—or rather it would be a marvel, if we did not know how the good Providence of God overrules the counsels and the actions of men to the safety of His Church—that the traces of the influence of the Continental Reformers, which appear *upon the face* of our *other* Formularies, are so few; and that the few, which do so appear, are of a *subordinate* character. It is indeed my own unhesitating belief that there is no one of such apparent traces which is not capable of being *obliterated*, upon examination of what lies underneath the surface. But if others should not be prepared to admit so much as this, I think that many will at least allow that such traces, being subordinate, and included within other and deeper lines of more primitive formation, cannot be taken as marking out the

\* The judgment of the Bishops and Clergy of the Province of Canterbury.—Synod of London, 1603, at which Constitutions and Canons Ecclesiastical were treated upon—finally agreed upon with the King's Majesty's licence—and published, for the due observation of them, by his Majesty's authority, under the Great Seal of England—is conclusive upon this matter; *until such time as it be reversed by Authority of the Church.*

Canon LVII.

“Forasmuch as *the Doctrine* both of Baptism and of the LORD's Supper is so sufficiently set down in the Book of Common Prayer, to be used at the administration of the said Sacraments, as nothing can be added unto it that is material and necessary;” &c. &c.

true path of the Clergy and Laity of the Church of England.

I proceed then to examine first "The Order of the Administration of the LORD'S Supper, or Holy Communion," as first both in order of time and of authority.

Now, in framing Offices for Public Worship or Public Teaching, it would appear to be the rule of the Church to assume generally that those who are privileged to use those Offices come to such use with their hearts and minds prepared, in various degrees, to use them *rightly*; so that what may be called the *natural* and *normal* character of Offices for Public Worship or Public Teaching, is that of the promise and pledge of Spiritual blessing to all who, in using them, turn unto God with "hearty repentance and true faith." We do not, therefore, find commonly that these Offices contain words of *warning*, but of *encouragement*. They contemplate the *use* only, and not the *abuse*, of opportunities of Public Worship and Communion with God, and of Public Instruction in the Doctrines and Precepts of THE FAITH.

To this general rule there are, however, *two* exceptions in the Offices of the Church of England—one of them is found in "The Form of solemnization of Matrimony." I refer to the warning addressed "to the persons that shall be married."

Now it is not difficult to understand the reason, and indeed the necessity, of this exception. For

persons coming to be married with a secret knowledge in the minds of one or both of them of "any impediment why they may not be lawfully joined together in Matrimony," but not acknowledging such impediment, enter into a state of *perpetual sin* as regards one another—as regards the Church of which they are members, and as regards HIM Who is the Head of the Church. I say of "perpetual sin," because when once they have been "joined together," they contract mutual obligations of a most solemn kind, which, in the case given, they cannot fulfil without sin, nor yet deny, much less cancel, without sin. The union, with its obligations, abides, but it is an union of sin.

At the moment then when they may, one or both of them, be about to commit themselves to this state of perpetual offence before God and man, it is necessary that they be warned by God's Minister to take heed what they do ; and it is therefore not only of the *blessing of lawful union* that the Office speaks, but also of the *curse of unlawful union*.

The other and great instance of exception is in "the Order of the Administration of the LORD's Supper or Holy Communion:"\* here too we have a warning,

\* When we bear in mind that "Holy Matrimony is an honourable estate, instituted of GOD in the time of man's innocency, signifying unto us *the mystical union that is betwixt CHRIST and His Church*," there will, I think, appear to be a deep significance in the fact that the two instances of exception which we find are

a warning many times repeated, no less than a promise and a pledge ; here too we hear, not once but often, of a *curse*, as of a *blessing*.

Here too then must there be a special reason for a special exception.

What is that reason ?

I answer, it is found in the fact of the **REAL PRESENCE** of the **BODY** and **BLOOD** of **CHRIST** in the Holy Eucharist, "under the Form of Bread and Wine."

And it is surely very remarkable that in *that one other* Office of the Church in which, if in any other, we might look to find a corresponding warning, I mean the Office for "the Ministration of Baptism to such as are of riper years and able to answer for themselves," we *do not* find it. Now the only account of this fact that can be given appears to be this, that **CHRIST** is not Present in Holy Baptism with the same Presence wherewith He is Present in Holy Communion. However dreadful, therefore, the sin of those who, being "of riper years and able to answer for themselves," come in impenitence and hypocrisy to be Baptized, in the name of the **FATHER**, and of the **SON**, and of the **HOLY GHOST**; there is some peculiar and even more dreadful character attaching to the sin of those who come to the

in these two offices, and in these two only. Compare the parable of the wedding garment, S. Matt. xxii., and the application of the parable in the first exhortation in "the Order of the Administration of the **LORD'S** Supper or Holy Communion."



LORD'S Table with an impenitent, thankless, and uncharitable heart, because the Body and Blood of CHRIST are not Present in Holy Baptism as they are Present in Holy Communion, to be by "the wicked and such as are devoid of a lively Faith,"\* insulted, violated, eaten and drunk "unto condemnation."

Here then we have the account of the second, and great, exception to the general rule observed in the composition of the Offices of the Church of England. I believe that the common persuasion and conscience of her members, who in their simple Faith know nothing of the subtleties, refinements, and heresies of the sixteenth century, or of the burdens laid upon men by the Church of Rome in respect of the Doctrine of the Sacraments, will bear witness to the truth of the account. These will say that they know themselves to be warned by their Church, as the Primitive Christians were warned, to beware that they come not to the LORD'S Table and receive not unworthily the GIFT which is Present there "under the Form of Bread and Wine," as it is present in no other place, nor under Form of other thing created; to beware that they deal not unworthily with this, the highest and the most wonderful part of the merciful Economy of GOD THE FATHER, whereby GOD THE HOLY GHOST worketh the renewal and the restoration of the fallen nature of man in Body and in Soul by uniting that

\* Article XXIX.

nature “ verily and indeed” to the perfect Humanity of GOD THE SON.

Having premised thus much generally of the character of the Order of “ the Administration of the LORD’S Supper or Holy Communion,” I proceed to examine it in some brief detail. In doing this I purposely confine myself to “ the Order ” *as it stands* in “ the Book of Common Prayer and Administration of the Sacraments.”

First then for the Rubrics, prefixed to “ the Order.”

“ *So many as intend to be partakers of the Holy Communion* shall signify their names to the Curate at least some time the day before.”

“ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended, the Curate, having knowledge thereof, shall call him and advertise him that in anywise he presume not to come to the LORD’S Table until,” &c., &c.

“ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the LORD’S Table until,” &c., &c.

Upon these Rubrics I have to observe—

I. That they provide

1. For reverent approach on the part of Communicants.

2. For cautious admission on the part of Ministers.

3. For exclusion by Ministers of open and notorious evil livers and of such as will not forgive.

II. That their language is not intelligible, *unless* three things are supposed.

1. That all come to partake of a Holy Thing.

2. That all may partake of that Holy Thing as they ought not.

3. That the Holy Thing of which they come to partake is the same in all cases.

Open and notorious evil livers and such as will not forgive, are to be excluded—from what? from being partakers? no—*this* the Church cannot prevent *if they come*; but *from coming, lest they should be partakers*. The whole force of the Rubric is involved in the assumption *that if they do come, they must partake*.

The Curate is bidden to prevent “open and notorious evil livers” and such as will not forgive, having cognizance of them—and the People\* are directed to “signify their names to the Curate at least some time the day before,” for the express purpose that he may have cognizance—from com-

\* People often speak and write about Rubrics as if all Rubrics were for the admonition and guidance of the Minister; whereas there are many Rubrics which are for the admonition and guidance of the People.

ing to the LORD's Supper, lest they should be partakers of the HOLY COMMUNION, or of the LORD's TABLE—the equivalent expression. The HOLY COMMUNION of what ? of Bread and Wine ? no ; but of the BODY and BLOOD of CHRIST. Is there any HOLY COMMUNION of Bread and Wine ? Is "the banquet of most Heavenly Food" spread upon the LORD's Table, Bread and Wine ?

The Church has done what she could to admonish and to warn and to prevent ; but it must be remembered, 1st, That the Clergy may not do their duty, though they be cognizant of "open and notorious evil livers," and of such as will not forgive. 2nd, That there are "evil livers" who may not be "open and notorious," and others who say they forgive, and do not. All these *may* come if they *will*, and alas ! do not many such come continually ? Having come, they receive ; having received, they partake. I ask again, of *what* do they partake ? the answer is, of the HOLY COMMUNION. The HOLY COMMUNION of what ? of Bread and Wine ? nay, but of the BODY and the BLOOD of CHRIST.

These Rubrics, standing, be it observed, at the head of "the Order," and being therefore of primary authority, appear to me to be conclusive upon the matter. They bring out definitely and positively the special character of "the Order"; and by implying, rather than stating, the reason of that special character, they deal with that reason as with a thing which is confessed to be a part of THE

TRUTH committed to the keeping of the Church Catholic.

I pass on to the first Exhortation to be used “when the Minister giveth warning for the celebration of the Holy Communion.” This Exhortation appears to me to be, *of itself*, as the Rubrics are, conclusive in the matter.

There are some sad and painful thoughts which arise out of a practice very common among the Clergy in respect of this and the second Exhortation, but specially in respect of the first. I refer to the practice of using *the first sentence of it only*, in “giving warning for the celebration of the Holy Communion.”

I trust that I shall give no causeless offence, when I say that I have never been able to understand upon what grounds this practice can be *in any degree* justified, and I will venture to submit respectfully to my brethren of the Ministry the following considerations.

1. That the Exhortation has been so carefully and exactly framed as to set out the Doctrine of the Holy Communion in *all its parts*.
2. That the first portion of the first sentence, when taken in close and careful connection with the Rubrics prefixed to “the Order,” does indeed *imply* warning to those who *are not* religiously and devoutly disposed, as it *gives* encouragement and comfort to those who *are*, but it does not *state* the warning.

3. That the remainder of the first sentence brings forward prominently *one portion only* of the Doctrine of the Holy Communion, viz., the *Commemorative* portion.

Now surely the People, who hear this one sentence habitually read *to the exclusion of the rest*, may be thought to have some excuse, if they shall convert that exclusion—as it is most natural and probable they will do—into an argument against the truth of the other portions of the Doctrine of the Sacrament, and come to persuade themselves, and to teach their children, that the receiving of the Holy Communion is nothing more than *an act of their own whereby they make remembrance of CHRIST*.\*

I cannot doubt that the practice against which I contend, humbly, respectfully, but most earnestly, has been, and is, both cause and effect of inadequate conceptions of the Blessed Sacrament; and of that, *which is their sure and evil consequence*, INFREQUENT COMMUNION. It has acted and reacted, and I believe it would be hard to make any sufficient estimate of the amount of harm and loss which it has entailed upon the Church of England.†

\* But it is to be carefully borne in mind that the true notion of the worthy *Commemoration* of CHRIST in the Holy Eucharist is not only that we partake thereof *because we remember CHRIST*, but also, and much more, that *in and by partaking thereof we are enabled in an especial manner to remember CHRIST*.

† “And in Cathedral and Collegiate Churches and Colleges where there are many Priests and Deacons, they shall all receive

Let us now see what the rest of the Exhortation says to us. The second sentence sets out the great GIFT of the Blessed Sacrament. Two things had been declared in the first sentence: one, that the Sacrament of the Body and Blood of CHRIST is "most comfortable;" the other, that it is to be received by CHRIST's People "in remembrance of His meritorious Cross and Passion, whereby *alone* we obtain remission of our sins, and are made partakers of the Kingdom of Heaven." In the second sentence the order is naturally inverted. The DEATH of CHRIST stands first—the GIFT of CHRIST, "to be our spiritual\* food and sustenance in that Holy Sacrament," stands second.

Now as CHRIST died for all, though all are not saved, so HE gives HIMSELF for the Food of all the Baptized, though all do not Feed upon HIM to their soul's health and strength. All men *receive* the GIFT of the ATONEMENT, but all do not come to God thereby. In like manner, for all the Baptized is provided in the Holy Communion the GIFT of His Body and His Blood, to be their "Spiritual food and

the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary."—*Rubric*.

Compare with this Rubric *the practice* of our "Cathedrals, Collegiate Churches, and Colleges, where there are many Priests and Deacons." Is it possible that "things" can thus be "left undone," and the whole Church of God, in this land and in other lands, not suffer thereby?

\* "Spiritual" as opposed to "carnal"—"material," i.e. cognisable by the senses. Compare S. John vi. 63.

sustenance:" and all who come to the LORD's Table receive HIS Body and HIS Blood, but all are not made thereby to "dwell in CHRIST and CHRIST in them."

What is *implied in*, and *may be gathered out of*, the two first sentences of the Exhortation, is *distinctly stated* in the third sentence; viz. that it is THE SAME HOLY SACRAMENT which is "so divine and comfortable a thing to them who receive IT worthily," which is "so dangerous to them that will presume to receive IT unworthily."

And all the language of the Exhortation teaches the same Doctrine: in twelve lines it is taught distinctly four times.

1. "Which being so divine and comfortable a  
"thing to them who *receive* IT worthily; and  
"so dangerous to them that will presume to  
"*receive* IT unworthily;
2. "My duty is to exhort you in the mean  
"season to consider the dignity of *that* HOLY  
"MYSTERY, and the great peril of *the unworthy*  
"*receiving* THEREOF—
3. "And so to search and examine your own  
"consciences (and that not lightly and after the  
"manner of dissemblers with God; but so)  
"that ye may come *holy and clean* to such a  
"Heavenly Feast, in the marriage garment re-  
"quired by God in Holy Scripture"—
4. "And be received as *worthy* partakers of that  
"Holy Table."

Nos. 1 and 2 require no comment. Upon 3 and



4, I will observe that they plainly teach that it is THE SAME "Heavenly Feast" to which we may come either "holy and clean," or unholy and unclean; and that it is THE SAME "Holy Table" of which we may either "be received as worthy," or of which we may be unworthy, "partakers."

Now it has been alleged that the word "Sacrament," here and elsewhere, is used to denote "the outward part or sign" *only*.

To this I answer:

1. That it is called in the Exhortation "that Holy Sacrament."
2. That, whatever it is used to denote, it is clearly used in the Exhortation to denote *the same thing*, alike in respect of those who receive worthily, and of those who receive unworthily.
3. That those who venture upon the allegation cannot therefore maintain it *upon their own principles*.
4. That it would not be sufficient, even if the allegation could be made good, which it cannot, in respect of the word "Sacrament;" because it would still have to be made good in respect of the words "Mystery," "Communion," "Table," which are all used here interchangeably with "Sacrament;" *to* all of which as to "Sacrament," the word "Holy" is prefixed; and *of* all which, as of the "Holy Sacrament," the Exhortation supposes that there may be a partaking "worthily," and "unworthily."

It is true that when we distinguish, for the purposes of teaching, between the "Sacramentum," the "Res Sacramenti," and the "Virtus" or "Gratia Sacramenti"—which is the distinction made in our Catechism. 1. "The outward part or sign." 2. "The inward part or *Thing* signified." 3. "The benefits whereof we are partakers thereby"—*in that case* the word "Sacramentum" is confined to "the outward part or sign."

But what I contend for is that the word "Sacramentum" or "Sacrament," when used apart from the above distinction,—and, *à fortiori*, the words "Holy Sacrament"—is neither in this, nor in any other place, either in the Catechism or elsewhere, used by the Church to denote "the outward part or sign" *only*.\*

There are two more particulars in the Exhortation which have to be adduced here.

1. That we are warned that the receiving of the Holy Communion unworthily, i.e., without any right understanding of, or reverent esteem for, IT, "doth nothing else but increase our damnation"—*even as it was "after the taking of that Holy Sacrament that the Devil entered into Judas."*†

\* I beg to refer my readers to an excellent book—the Rev. T. H. Britton's "Horæ Sacramentales," pp. 49, 50, for Bishop Jewel's judgment upon this point.

† I quote the following passage from Britton's Horæ Sacramentales, p. 183:—"Man can neither by his virtue, nor holiness, nor prayers, *add* one tittle to the efficacy of the Sacraments, nor

2. That "it is *requisite* that no man should come to the Holy Communion but with a full trust in God's mercy and with a quiet conscience."

Now then, having examined this Exhortation *in detail*, I ask what is to be said of it *in sum*? Its general and primary character is that of solemn

by his irreverence or infidelity *diminish* it, although he may *deprive himself* of and *refuse* the benefits which GOD always offers. Archbishop CRANMER is express upon this point. 'S. AUGUSTINE declareth that it is *all one water*, whether Simon Peter or 'Simon Magus be Christened in it; *all one Table of the LORD*, and *one Cup*, whether Peter sup thereat, or Judas; *all one oil*, whether David or Saul were anointed therewith. Wherefore he 'concludeth thus: '*Memento ergo Sacramentis Dei nihil obesse mores malorum hominum, quo illa vel omnino non sint, vel minus sancta sint, sed ipsis malis hominibus, ut hæc habeant ad testimonium damnationis, non ad adjutorium sanitatis.*'—*Augustinus contra Literas Petil.*, Lib. ii. c. 47. 'Remember, therefore,' saith S. Augustine, 'that *the manners of evil men HINDER NOT the Sacraments of GOD, that EITHER THEY UTTERLY BE NOT, OR BE LESS HOLY, but they hinder the evil men THEMSELVES, so that they have the Sacraments to witness of their damnation, NOT to help of their salvation.*' And all the process spoken there by S. Augustine is spoken chiefly of Baptism against the 'Donatists, which said that *the Baptism was naught, if either the minister or RECEIVER were naught.* Against whom S. Augustine concludeth, *that the Sacraments OF THEMSELVES be holy, and be all one, whether the minister or RECEIVER BE GOOD OR BAD.*'—Cranmer's works, vol. iii. p. 105. To the same purpose teaches Dean NOWELL in the Catechism which he compiled at the request of Convocation, and which, being revised by it, was published by its authority."—[i.e. by authority of the *lower House only*.—G. D.]

warning. This will, I think, not be disputed. Is the warning then that we come not to "the LORD's Table" unworthily, lest we receive *nothing*, and go away *empty*, as we come; or *at the worst*, as having committed *the same* sin, which is, in one degree or another, committed by all who approach God in their daily prayers, without Repentance and Faith: or is the warning specially, distinctly, and emphatically *this*—that we presume not to come near and touch *a Holy Thing* unworthily, lest we "increase our damnation" and go away, *not empty*, but *filled*, our souls and bodies, *with a curse*?

But the Church has not judged it sufficient to speak thus to the whole congregation of CHRIST's People "when the Minister giveth warning for the celebration of the Holy Communion." The "Exhortation" which the Priest is commanded to "say" "at the time of the celebration of the Communion," has the same character stamped upon it in a manner, if possible, more marked and emphatic still. For, from the outset, this Exhortation addresses itself, according to the teaching of S. Paul, to the case of those who, being "minded to come to the Holy Communion of the Body and Blood of our SAVIOUR CHRIST," may receive that Holy Communion unworthily. It *assumes* that the Bread and the Cup of which these may "presume to eat and drink"—the Holy Sacrament which these may receive unworthily—are *the same* with that Bread and that

Cup of which those eat and drink who eat and drink worthily, *the same* with that Holy Sacrament which those receive who have a true penitent heart and lively Faith.

In what respect *the same*? Is it meant that in both cases that Bread and that Cup—that Holy Sacrament—are simply Bread and Wine after Consecration, as before? No—it is confessed that this cannot be what is meant—it is confessed upon all hands, that to those receiving worthily they are certainly *not* simply Bread and Wine after Consecration as before: that, after Consecration, they are *to these* the Body and the Blood of CHRIST. But the Exhortation assumes and declares expressly—and indeed is throughout based upon the assumption—that they are *the same*—the same Things—in all cases—the same Things in the case of those receiving unworthily, as in the case of those receiving worthily. Well then where is the escape from the conclusion that in the case of those who receive unworthily they are THE BODY AND THE BLOOD OF CHRIST?

The Things received being thus *assumed* to be *the same* in all cases, the greatness of “the benefit” to those who “receive” “with a true penitent heart and lively Faith,” is contrasted with the greatness of “the danger” to those who “receive unworthily.” This is the precise and emphatic way in which the Exhortation deals with the matter: but if the THINGS received were not *the same* in all cases and to all receivers, the contrast would be wholly without force.

I need not again advert here to the words “*guilty* of the BODY and BLOOD of CHRIST our SAVIOUR”—and “not *discerning* the LORD’S BODY,” further than to say, that it is only by a method of interpretation at once the most meagre, and the most forced and *non-natural*, that these words are made to consist with any statement of this portion of the Doctrine of the Real Presence other than that contained in my Proposition.

There is one other manner of expression to be noticed before we leave this Exhortation. I refer to the words “so shall ye be *meet* partakers of those HOLY MYSTERIES.”

Now if the Doctrine of the Church had been that those *only* are “partakers” of the “holy mysteries,” who draw near to receive them in repentance and purpose of amendment, faith and charity, there would have been no room for prefixing any qualification to the word “partakers”: the word “meet” would have had no propriety, and therefore no force. But it is found here, just as the word “worthy” is found prefixed to “partakers” in the first Exhortation; and the only account which can be given of the use of both words respectively is this, that there are *unworthy* partakers of the LORD’S TABLE, as there are *worthy* partakers of IT—*unmeet* partakers, as there are *meet* partakers, of the HOLY MYSTERIES. The insertion of the explanatory or qualifying word implies all that I contend for: just as if any one say of another—he is a *good*

citizen—it is implied of necessity that there are *bad* men who are, nevertheless, *citizens*, just as much as the *good* man is. If it were only good citizens that are citizens at all, there would be no necessity, nor, indeed, any propriety in prefixing the word “good.” But as bad men and good men are alike and equally *citizens*, it is both proper and necessary to prefix it, and its use implies the fact.

The Church having thus uttered her general and her special warning, proceeds to comfort and encourage all such as do not despise the warning; calls them to make humble confession to Almighty God, and gives them Absolution. But being tremblingly alive to “the great dignity of the HOLY MYSTERIES, and to the great peril of the unworthy receiving THEREOF,” once more, before the Consecration of the Bread and Wine, the Church recalls the Communicants to a sense of the awful truth that they are about to “eat the Flesh” and “drink the Blood” of JESUS CHRIST, and that it may be they *will* eat His Flesh and drink His Blood *not to their soul's health*.

“Grant us, therefore, gracious LORD, *so* to eat the FLESH of THY DEAR SON JESUS CHRIST and to drink HIS BLOOD, that our sinful bodies may be made clean by HIS BODY, and our souls washed through HIS MOST PRECIOUS BLOOD, and that we may evermore dwell in HIM, and HE in us.”

The Church does not pray *simpliciter* that we may “eat and drink,” but that we may “*so* eat and drink:” i. e. *in a certain way*—worthily—because

Holy Scripture tells us of “eating and drinking;” first, as in S. John vi. 50, 1, 3, 4, 5, 6, 7, 8: secondly, as in 1 Cor. xi. 27—29.

And so in the Order of the Administration of the LORD’s Supper, or Holy Communion.

1. “We spiritually *eat* the Flesh of CHRIST and *drink* HIS Blood.”
2. “We *eat* and *drink* our own damnation.”

The general and special warning—the humbling of ourselves in body and in soul before GOD—the deep supplication and earnest outpouring of the heart before Him that we may “*so eat the flesh of HIS dear SON JESUS CHRIST, and drink HIS BLOOD*, that our sinful bodies may be made clean by HIS BODY, and our souls washed through HIS most precious BLOOD, and that we may evermore dwell in HIM and HE in us”—

All these *precede* the act of Consecration.

THE ACT OF CONSECRATION MAKES THE REAL PRESENCE.

Oh Priests of the Church of GOD, to us it is given to be the channels and the agents whereby the HOLY GHOST doth thus make the Body and the Blood of CHRIST to be Really, though invisibly and supernaturally, Present under the Form of Bread and Wine in the LORD’s Supper—to us it is given to “give” HIS Body and HIS Blood unto HIS People. Shall any thought have power to keep our hearts, and guard our hands from sin, if this thought have not ?



Oh Priests and People of the Church of God, to us it is given to “take and eat” under the Form of Bread and Wine in the LORD’S Supper, **THE BODY AND THE BLOOD OF CHRIST**; the most precious *gift* of God **WHO** is “not willing that any should perish.” Shall it be to us the Gift which makes us “one with **CHRIST** and **CHRIST** with us;” or, will we *not have* the Gift; or, having it, *will we have it in such sort* that it “doth nothing else but increase our damnation”?

Oh Ministers of the Church of God, whatever the People may do, it can hardly be that we shall turn away from the LORD’S Table. Shall it be then “worthily” or “unworthily” that we come?

I have examined in some brief detail “The Order of the Administration of the LORD’S Supper, or Holy Communion.” I have taken what appear to me to be the principal portions of it with which my Proposition is, immediately and directly, concerned. I do not profess to have said all, or nearly all, that may be adduced out of it in proof of that Proposition, but I trust that I have said enough.

Here then I leave this portion of our Formularies: whether it be possible for any one to discover in it *one word* which makes *against* the truth of my Proposition, I know not. I can only say that years of patient examination have failed to disclose *one such word* to me.

I pass on to the Homilies. There are two Homilies, or rather two parts of the same Homily, "Of the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of CHRIST."

Now the title itself shows that there is, in the mind of the Church an unworthy receiving of the Sacrament of the Body and Blood of CHRIST, as there is a worthy receiving of IT. A worthy, and an unworthy, receiving of THE SAME THING.

That this is the true account of the title, the following passages of Part I. appear to prove.

1. "So then, of necessity, we must ourselves be partakers of this Table, and not beholders of other: so we must address ourselves to frequent the same in reverent and comely manner, lest, as physic provided for the body, being misused, more hurteth than profiteth; so this comfortable medicine of the soul, undecently received, tend to our greater harm and sorrow. And S. Paul saith, 'he that eateth and drinketh unworthily eateth and drinketh his own damnation.'"
2. "S. Paul blaming the Corinthians for the profaning of the LORD's Supper, concludeth that ignorance, both of *the thing itself*, and the signification thereof, was the cause of their abuse. *For they came thither unreverently, not discerning the Lord's Body.* Ought we not then, by the monition of the wise man, by the wisdom of God, by the fearful example of the

Corinthians, to take advised heed that we thrust not ourselves to THIS TABLE with rude and unreverent ignorance."

What THAT is which is Present in the Holy Communion the Homily declares as follows :

"Take then this lesson, O thou that art desirous of this Table, of Emissenus, a godly father, that when thou goest up to the reverend Communion, to be satisfied with spiritual meats, thou look up with Faith upon THE HOLY BODY AND BLOOD OF THY GOD, thou marvel with reverence, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully with thy inward man."

But it will be said, the same sermon declares that "the unbelievers and faithless cannot feed upon that precious Body." Doubtless they *cannot have* what the next sentence explains "feeding upon" to mean ; i. e. "their life, their abiding in CHRIST, their union, and, as it were, incorporation with Him." What then *can* they *have* who eat and drink unworthily ; who "feed," but not worthily ? we read just below that these receive *not to life, but to death, not to salvation, but to destruction.*

The second part of the Homily speaks of our being "*fit and decent* partakers of that celestial food:" we may then be partakers of that food *unfitly and indecently.*

And again :

Wherefore saith S. Basil, "it behoveth him that

cometh to THE BODY AND BLOOD OF CHRIST, in commemoration of Him that died and rose again, to be pure from all filthiness of the flesh and spirit, lest he eat and drink his own condemnation."

Again :

"Whereby we may perceive that we ought to purge our own soul from all uncleanness, iniquity, and wickedness, lest, *when we receive the mystical bread*, as Origen saith, we eat it in an unclean place, that is, in a soul defiled and polluted with sin."

Again :

"For surely if we do not with earnest repentance cleanse the filthy stomach of our soul, it must needs come to pass that as wholesome meat received into a raw stomach, corrupteth and marreth all, *and is the cause of further sickness*; so shall we eat this wholesome bread, and drink this cup to our eternal destruction."

Lastly :

"Wherefore if servants dare not to presume to an earthly master's table whom they have offended, let us take heed we come not with our sins unexamined into THIS PRESENCE of our LORD and JUDGE."

The two Sermons fill about ten octavo pages, and the above are some of the proofs which they supply of *what* THE DOCTRINE OF THE REAL PRESENCE is as held and taught in the Church of England.

The Articles come next in order.

Now in adducing proof of my Proposition from the

Articles, I fear that I may appear to use the language of paradox, or even of defiance, when I say that I am persuaded that the truth of that Proposition might be conclusively proved *from the Articles alone*, in the absence of any such proof from our other Formularies. For it is commonly assumed that Article XXIX. settles the matter adversely to what I have undertaken to prove, from the Formularies, to be the Doctrine of the Church of England.

It is, however, the fact, that I have *long* been satisfied that the case in respect of the Articles, even taken by themselves, and apart from their *due* connection with and relation to the other Formularies, is as I state it to be. I pray humbly that what I have to say upon this branch of the proof may be blessed to the growth of the same satisfaction in others' minds.

I propose then, *for the purposes of my argument*, to deal with the Articles as though they were a *sole* and independent authority, or at least *the primary* authority in matter of Doctrine to Members of the Church of England. If my argument does not satisfy, it remains that we fall back upon "the Order for the Administration of the LORD'S Supper or Holy Communion"—*which is the real primary authority*—upon the Homilies, and upon the Catechism. But I hope for a better issue.

There are six Articles "of the Sacraments". The three first paragraphs of the first of them, Article

XXV., are of a *general* character. The fourth and concluding paragraph belongs *exclusively* to the Holy Communion.

For the proof of this latter point I beg to refer to Mr. Britton's "*Horæ Sacramentales*," (p. 94, *et seq.*) When, however, Mr. Britton says, (p. 94) that the word "Sacraments" in this place "relates to the two *outward parts and visible signs* of one Sacrament, the Lord's Supper, I think he has overlooked his own statement and proof, (pp. 49, 50), by which he has shown conclusively that the word "Sacraments" (as the corresponding word "Mysteries") is *never* used by the Church to mean the *outward parts or signs only*.

Now the position of the concluding paragraph of Article XXV. is very remarkable, as placing it among the leading rules and principles which govern the whole Doctrine of the Sacraments, and thus giving it the character of being itself a rule to which any expression which may appear doubtful in any subsequent Article may be brought, and a *test* whereby any such expression may be, and ought to be, tried. If then the meaning of Article XXIX. were doubtful, which, I think, it cannot be shown to be, yet, when set side by side with the concluding paragraph of Article XXV., the doubt would *necessarily* disappear.

The paragraph is this:

"The Sacraments were not ordained of CHRIST to be gazed upon, or to be carried about, but that we should duly use them. And in such only as

worthily receive the same they have a wholesome effect or operation ; but they that receive them unworthily purchase to themselves damnation, as S. Paul saith."

I observe upon it :

1. That "*the receiving*" of *the Sacraments* is here carefully distinguished from *their* "*effect or operation.*"
2. That it is *the same Sacraments* which are "received" "worthily" or "unworthily."
3. That the "*effect or operation*" of "worthily receiving" is "wholesome"—the "*effect or operation*" of "unworthily receiving" is the "purchasing of damnation as S. Paul saith."

Now this distinction of *the same Sacraments* being received "worthily" and "unworthily," but with *diverse* "effect or operation" respectively—which is *the root of all soundness of Doctrine in respect of the Holy Eucharist*—is not *always* clearly marked in the Homilies.

But neither is it *always* clearly marked in the writings of S. Augustine, who, nevertheless, suggested the phraseology which conveys the above distinction ; according to which the teaching of the Church Catholic in this great matter has been *systematized*.

Again, it is not uncommon, or rather it is usual, to hear people speak of Article XXIX, and even of S. Augustine, who is quoted in it, as though this distinction had no place either in the Article itself, or in S. Augustine's writings.

The misconception is equal—that is, it is as great a misconception as can well exist—in both cases.

But, supposing for a moment, that the distinction had no place in Article XXIX.—then, as no one *can argue* from any expression or expressions of S. Augustine which may appear inconsistent with that distinction, without taking into account the *fact* that, second only to Holy Scripture, the distinction *itself* is HIS OWN\*—so, no one *can argue* from Article XXIX. *as against* THE DOCTRINE OF THE SACRAMENTS, apart from Article XXV.

Upon No. 2, I would observe—

That *the Sacraments* received by those “worthily receiving” at the LORD’S Table are the Sacraments of the Body and the Blood of CHRIST.

But the article states explicitly, that “the Sacraments” received by those “unworthily receiving” at the LORD’S Table, are *the same Sacraments*.

*Wherefore* the Sacraments received by those unworthily receiving at the LORD’S Table, are the Sacraments of the Body and Blood of CHRIST.

There are two ways of escape, and *two only*, from this conclusion.

\* S. Augustine was not always exact in observing or pursuing the distinctive phraseology which he had himself suggested: but that he ever held or taught that—the Sacraments, as received by those receiving unworthily, are *different things* from the Sacraments as received by those receiving worthily, no man can maintain who will examine his works.—See note p. 102.



1. By denying *in toto* the Consecrating power.
2. By assuming that, which we have *no ground or warrant to assume*, viz., that the unworthiness of any one receiving *unmakes*, at the moment of receiving, *the Sacraments* which have been *made* by the Consecrating Power.

Now—to say nothing of the fact that the whole Church Catholic from the earliest times is a witness to the *necessity* and to the *effect* of the Consecrating Power—no member of the Church of England can deny, or even disparage it, unless he is prepared formally to deny Article XXVI.

That article declares that Sacraments, “although they be ministered by evil men,” are *effectual* because of CHRIST’s *Institution* and *Promise*.

But it is the act of Consecration which gives continual effect, according to the command of CHRIST,\* to HIS *Institution* of the Blessed Sacrament,† and which makes IT, through the operation of the HOLY GHOST, to be what HE has *Promised* IT shall be, viz. HIS Body and HIS Blood.

For the second way of escape from the above conclusion; I mean the theory that the Real Presence of the Body and Blood of CHRIST is *withdrawn*

\* “This do in remembrance of Me.”—S. Luke xxii. 19.

“This do ye, as oft as ye drink it, in remembrance of Me.

“This do in remembrance of Me.”—1 Cor. xi. 24, 25.

† Compare “the Prayer of Consecration” in “the Order for the Administration of the LORD’s Supper or Holy Communion.”

from those “unworthily receiving,” at the moment of their receiving; I have to observe:

1. That there is absolutely nothing to encourage, much less to support, such a theory in Holy Scripture.
2. That it is—in the words of Article XXVIII. concerning Transubstantiation—  
     “repugnant to the plain words of Scripture,” and,  
     “overthroweth the nature of a Sacrament.”

I return then to my conclusion as derived from Article XXV., and affirm that there is no escape from it—no escape, that is, from the plain conclusion that those who “receive unworthily” “receive” the Body and the Blood of CHRIST.

Article XXVIII. declares:

1. What is the height and depth of the mystery of “the Supper of the LORD”—that IT is “a Sacrament of our Redemption by CHRIST’s death.”
2. *What IT is* “to such as rightly, worthily, and with faith receive the same.”

It *says nothing* about those who “receive” IT “unworthily;” but it *implies* plainly that, while these “receive” IT no less than those who come “worthily and with faith,” IT *is not* to them a “*partaking*” of the Body and Blood of CHRIST. And in this it accords exactly with Article XXIX., which *says expressly* of “the wicked and such as be devoid of a lively faith,” that “in no wise are they *partakers* of CHRIST.”

Now what is *implied* in Article XXVIII., is *stated* in Article XXV.; viz., that such as come to the LORD's Table "unworthily" do receive the Sacraments of the Body and Blood of CHRIST—the *Sacraments*—i.e., the outward parts or signs, and the inward parts or things signified, so joined together by the act of Consecration that to receive the one is to receive the other\*—but that, in receiving, they "purchase to themselves damnation."

Thus then it appears from Articles XXV. XXVIII. XXIX., taken in connection, that there are: 1. Those who both receive and partake of the Body and Blood of CHRIST. 2. Those who receive, but *do not* partake of, the Body and Blood of CHRIST—who are "in no wise partakers of CHRIST." It is to be observed here that in "the Order for the administration of the LORD's Supper, or Holy Communion," the words "partake," "partakers," are used in contexts which *do not restrict* their use to those worthily receiving, but extend it to those unworthily receiving. But in the Articles, the word "partaker" *is so restricted*; so that by being "partakers" of the Body and Blood of CHRIST—XXVIII.—partakers of CHRIST—XXIX. "participes CHRISTI," is intended in the Articles not only the receiving of the Blessed Sacraments of HIS Body and HIS Blood, but also the receiving of the unspeakable

\* This is the only notion of A SACRAMENT that can be reconciled with the question and answer in the Catechism.

Q.—How many *parts* are there *in a Sacrament*?

A.—*Two*; the outward visible sign, and the inward spiritual grace.

blessing which is pledged therein and thereby to the humble and faithful soul.

I do not wish to speak of Article XXIX. as though it presented no difficulty. Upon the face of it, it *does*, doubtless, present a difficulty, and no man can be surprised that it should be commonly quoted, instanced and appealed to, as *proving* that what is set out in my Proposition "is not the Doctrine of the Church of England."

But questions like the present are not to be decided by an "appellatio ad populum:" and if I fail in showing clearly and satisfactorily that the popular view of this Article is not the true view, it will not be the fault of the subject matter with which I deal, but of the hand which deals with it.

The first point to consider is the heading of the Article "Of the wicked which eat not the Body of CHRIST in the use of the LORD's Supper." Now I subscribe to this *ex animo*—but the question is, what is meant by "eating the Body of CHRIST?"

Holy Scripture speaks of *eating and drinking* the Body and Blood of CHRIST.

1. As in S. John vi. 50, 51, 53-58, *by the believing*. "This is the Bread which cometh down from heaven that a man may eat thereof and not die. I am the living Bread which came down from heaven: if any man eat of this Bread he shall live for ever: and the Bread that I will give is My Flesh, which I will give for the life of the world. Then JESUS said

unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life ; and I will raise him up at the last day. For My Flesh is meat indeed and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him. As the living FATHER hath sent Me, and I live by the FATHER : so he that eateth Me, even he shall live by Me. This is that Bread which came down from heaven : not as your fathers did eat manna and are dead : he that eateth of this Bread shall live for ever."

2. As in 1 Cor. xi. 27, 28, 29, *by the unbelieving.*

"Wherefore, whosoever shall eat this Bread and drink this Cup of the LORD unworthily, shall be *guilty of the Body and Blood of the LORD*. But let a man examine himself, and so let him eat of that Bread and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the LORD's Body*."

And in like manner in "the Order for the administration of the LORD's Supper, or Holy Communion."

"Dearly beloved in the LORD, Ye that mind to come to *the Holy Communion of the Body and Blood of our Saviour CHRIST*, must consider how S. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith

we receive that holy Sacrament ; (for then we spiritually eat the Flesh of CHRIST and drink His Blood ; then we dwell in CHRIST and CHRIST in us ; we are one with CHRIST and CHRIST with us ;) so is the danger great if we receive *the same* unworthily. For then we are *guilty of the Body and Blood of CHRIST* our SAVIOUR ; we eat and drink our own damnation, *not considering the LORD's Body.*"

Thus then there is: 1. Eating and drinking of the Body and Blood of CHRIST *by the believing*. 2. Eating and drinking of the Body and Blood of CHRIST *by the unbelieving* : and in each case respectively with corresponding "effect or operation." In the first, the eating and drinking is in such sort that we "dwell in CHRIST and CHRIST in us—we are one with CHRIST, and CHRIST with us:" In the other it is in such sort that we are "guilty of the Body and Blood of CHRIST." We "eat and drink (what is) damnation to ourselves, not discerning, (because we discern not) THE LORD's Body."

Now I contend that it is the eating of the Body of CHRIST *unto life* to which the heading of the Article refers.

And that this is the correct account of the heading of the Article is plain from the Article itself.

For the Article itself *distinctly affirms* of "the wicked, and such as be void of a lively faith" that they *do* eat and drink the Body and Blood of CHRIST ; not in such sort as the other do, "but rather, to their condemnation."

They “carnally and visibly press with their teeth” —*what* is that which they are said in the Article thus to “press with their teeth?” Is it “*the Bread and Wine*?” No; it is “*The Sacrament of the Body and Blood of CHRIST.*”

But, it is replied, by “the Sacrament of the Body and Blood of CHRIST” is here meant “the outward part or sign” *only*: the Bread and Wine. I answer:

1. If so, the Sacrament is *unmade, and it is no longer a Sacrament.*

2. That the words are *never* so used by the Church.

3. That the context of the Article makes it *impossible* that this should be their meaning. For,

If “the Sacrament of the Body and Blood of CHRIST” be used in the Article to signify *the Bread and Wine only*, there is no room for the words “carnally and visibly:” because these words are not, and indeed cannot be, a *qualification* of “pressing with the teeth” *what is Bread and Wine only*; since *what is Bread and Wine only* cannot be “pressed with the teeth” in any other way than “carnally and visibly.” In this case, therefore, the words “carnally and visibly” could have *no place* in the context. But they *are*, on the other hand, a *qualification* of “pressing with the teeth” “the Sacrament of the Body and Blood of CHRIST”—“the outward part or sign,” and “the inward part or Thing signified,” so joined together by the act of Consecration, that to receive the one is to receive the other—and, therefore, are truly and properly used in this context; and have

been used in this context for the precise reason that "the Sacrament of the Body and Blood of CHRIST" *can be* "pressed with the teeth" "carnally and visibly," and "unto condemnation;" as by those who receive it unworthily; and also, at the same time that it is "given" and "received" outwardly, *can be* "taken and eaten" spiritually, inwardly, and unto life; as by those who receive it worthily.

It appears then that to make the Article bear the interpretation which is put upon it by those who deny the Real Presence, it should run, not "the Sacrament of the Body and Blood of CHRIST," but, "the Bread and Wine;" and the words "carnally and visibly" must be left out.

As the Article *stands*, their interpretation is a *non-natural* interpretation, and may therefore be dismissed as of no force or value against the testimony of the other Formularies, and indeed against the testimony of the Articles "of the Sacraments" generally, and specially against the testimony of Article XXIX. itself.

The framers of the Article have adopted some words of S. Augustine.\* Now S. Augustine held, as is abundantly plain from many passages in his writings, that the "Res Sacramenti," the inward part or Thing signified—the Body and Blood of CHRIST—is received by *all* Communicants: and he suggested

\* The passage of S. Augustine, from which the words are quoted, will be found in the Appendix.



those distinctions in respect of the Doctrine of the Holy Eucharist, which were elaborated by Divines who succeeded him, and which are stated with great exactness in our own Catechism.

1. Sacramentum—"outward part or sign."

2. Res Sacramenti—"inward part or Thing signified."

3. Virtus or Gratia Sacramenti—"benefits whereof we are partakers thereby."

The conclusion which I draw is, that not only is there nothing in Article XXIX., or in the other Articles "of the Sacraments," to contravene my Proposition; but that Article XXIX., as the other Articles "of the Sacraments," distinctly proves that Proposition to state what is the Doctrine of the Church of England.

When we bear in mind what was the popular error respecting the Holy Eucharist at the time when the Articles were framed—an error *existing still*, and this not among Roman Catholics only, but, as I believe, to some considerable extent among Anglo-Catholics—the error, which converts the Holy Eucharist into a species of charm, irrespective of the state of heart and mind of the receiver; we shall be at no loss to understand the strength of the expressions touching the exclusion of "the wicked, and *such as be devoid of a lively faith*" from the "partaking of CHRIST;" however we may lament that these expressions have been, and are, wrested to answer a purpose which they were never intended to answer, viz., the Denial of the Primitive Doctrine

of the Real Presence : a denial first adventured upon in the sixteenth century, and flowing naturally and necessarily out of the denial by the Continental Reformers of the Consecrating Power ; but which has surely *no* place, either as respects the denial itself, or the source whence it has been derived, in the mouth of any Member, much less in the mouth of any Minister, of the Catholic Church of England.

The Catechism is the last\* in order of those For-

\* Nowel's (Noel's) Catechism *is not, and never was*, "a Formulary of the Church of England." It is true that it was passed by the *lower* House of Convocation, March 3, 1563 ; but the acts of the *upper* House, printed in the "Synodus Anglicana," take notice only of its being passed by the *lower* House. "It lay unpublished," says Collier, "till 1570 ; when, at the instance of the two Archbishops, it was printed, with a dedication to them and their suffragans." As an index of the floating opinions of the time it is therefore valuable ; but having never been officially promulgated by the Church of England it has *no claim* to be considered as one of her Formularies.

And that the fact is so is matter of great thankfulness, as supplying one more instance of the marvellous way in which THE CHURCH of England has been preserved from promulgating, *as of her authority*, a Catechism, which, however sound in many particulars, contains teaching which cannot be reconciled with Primitive teaching.

It is not, however, that portion of this Catechism, which concerns the Holy Sacraments, that would have presented the difficulty. But the case is very different as respects the definition and account given in the Catechism of "The Holy Catholic Church." This would indeed have presented an insuperable difficulty, *for it is Calvinism pure and unmixed*.

mularies upon which the Church of England relies, under the good Providence of God, to make good her position as ONE in Doctrine with the Church Primitive; as NOT ONE with the Roman Catholic Church, because of its many additions to and omissions from THE FAITH; as NOT ONE again with popular Protestantism under any of its thousand shapes, because of its many heresies, and because of its rejecting the Doctrine of the "ONE CATHOLIC AND APOSTOLIC CHURCH."

The answer to the second question of the earlier portion of the Catechism contains a statement of the Doctrine of the Sacraments, which is one of the most precious treasures of the Church of England.

It declares explicitly that, in Holy Baptism, the *person* Baptized is "made a member of CHRIST, the child of God, and an inheritor of the Kingdom of Heaven."

Now *the essentials* of Holy Baptism are the Water and the Words: (not to enter here into the question of the validity of Baptism by any other than by a duly ordained Minister of the Church Catholic.)

Every *person* then, to whom the Water and the Words are applied, is "made" therein,—i.e., in and by such application—"a member of CHRIST, the child of God, and an inheritor of the Kingdom of Heaven."

It is, I think, not uncommonly overlooked that this portion of the Catechism is as exactly applicable to the case of *Adults* as to that of *Infants*: the

reason why it is overlooked is doubtless that most are Baptized in infancy, and that the Catechism is therefore principally taught to, and required to be learnt by children—but the heading of the Catechism is “an instruction to be learned,” not of every *child* but, “of every *person* before he be brought to be confirmed by the Bishop;” and in the office for “the Ministration of Baptism to such as are of riper years, and able to answer for themselves,” the Rubric directs that the Minister shall ask the name from the godfathers and godmothers, just as in the Baptism of Infants.

But how is this concerned, it may be asked, with the Doctrine of the Real Presence?

It is very nearly concerned with it indeed, because the Doctrine of the Sacraments is ONE; and when the Church declares that a GIFT is given in Holy Baptism to each and every one of the Baptized, it is all one with declaring that a GIFT is given in Holy Communion to each and every Communicant.

And if *given* in each and every case, *received* in each and every case, for man *cannot but receive* what GOD sees fit to *give* according to, and by means of, His own ordinances.

Man may *abuse* the GIFT in the case of either Holy Sacrament, or of both Holy Sacraments—and, alas! who is there of us who does not abuse, or has not abused it, in one degree or another? and we may so abuse it that it become not LIFE to us but DEATH. But whether we use or abuse it, we must

needs have *IT given* us, and must needs *receive IT* in the use of the Holy Sacraments.

The *first* thing then that is taught us by Authority of the Church, is that which may be called the foundation of the Doctrine of the Sacraments; the revelation of the mysterious Gift of the new nature in CHRIST communicated to us in and by the use of the Holy Sacrament of Baptism. The new nature thus given us in and by Holy Baptism is renewed to us in the largest measure in which the HOLY GHOST bestows it here, and in a special manner, in and by the use of the Holy Sacrament of the LORD'S Supper; wherein are Really Present "under the Form of Bread and Wine," are "given" unto us, and "taken and eaten" by us, the Body and Blood of CHRIST. The GIFT, which has this marvellous and most blessed "operation," is given unto all, and is received by all in and by the use of the Holy Sacraments respectively. But it may be that, in the very act of receiving the GIFT, we turn the Blessing into a Curse.

Wherefore if there were any expression in the latter part of the Catechism, added in 1604, and explanatory in further detail of the Doctrine of the Sacraments, which expression would appear to declare that the Gift given in and by the use of the Holy Sacraments, respectively, *is not* given to, and received by each and every one who uses the Holy Sacraments, it would be sufficient to say that any such expression must be tested by, and subordinated to, the earlier

part of the Catechism, in which the foundation of the Doctrine of the Sacraments is exactly set out.

But where is any such expression to be found in the latter part of the Catechism? I need not surely stop to *argue* that when it is said that "the Body and Blood of CHRIST *are* verily and indeed taken and received by the *faithful* in the LORD's Supper," it is *not* said that the Body and Blood of CHRIST *are not* verily and indeed taken and received by the *unfaithful* in the LORD's Supper.\*

On the other hand, I have no wish to insist upon a common use in theological language of the word "faithful," "fideles;" though I *might* insist that it has *the same* sense in this passage of the Catechism as it has in Article XIX., "faithful men," i.e., men who have been "Baptized in the Name of JESUS CHRIST;" and that it has here, as there, no reference whatsoever to the *quality* of belief.† Neither will I raise any argument about the meaning of the words "verily and indeed."

\* We cannot, at pleasure, and by an effort of our will, convert after this fashion, an affirmative, into a negative, Proposition.

† Article XIX.

"*The visible Church of CHRIST is a congregation of faithful men.*"

Article XXVI.

"Although in *the visible Church the evil be ever mingled with the good*, and sometimes the evil have chief authority in the ministration of the Word and Sacraments."

Compare also Article XXXIII.

"*The whole multitude of the faithful.*"

I will suppose answer XXIII in the Catechism to mean what it is commonly supposed to mean, viz., that those who come to the LORD's Table worthily, do verily and indeed take and receive the Body and Blood of CHRIST in the LORD's Supper ; and I ask what is *the result as affecting my Proposition ?* There is *no result at all*. It does not *touch* my Proposition.

Whether it might have been *better* that it should have been part of the formal teaching, *in terms*, of the Catechism, that those who come to the LORD's Table unworthily have "given" to them and "receive" the Body and Blood of CHRIST, to their condemnation, is another matter. But if it be admitted that the Catechism does not, *in terms*, declare a part of the Doctrine of the Real Presence which *is so* declared in the other Formularies of the Church of England, it is also to be noted carefully, that neither is the earlier portion of the Catechism itself, nor the later portion of it, *intelligible* unless it be assumed and understood throughout, that the GIFT "given" and "received" in and by the use of the Holy Eucharist—as the GIFT "given" and "received" in and by the use of Holy Baptism—is "given" *to* all, and is "received" *by* all.

I have already shown how this is so in respect of the earlier portion : The later portion of the Catechism, following the distinctions elaborated by the Schoolmen out of the suggestion of S. Augustine, teaches that THE SACRAMENT OF THE LORD'S SUPPER has *two parts*, 1. the outward visible part or sign.

2. the inward part or Thing signified; and that "the inward part or Thing signified," is "the Body and Blood of CHRIST."

Wherefore all who receive THE SACRAMENT OF THE LORD'S SUPPER, receive THE BODY AND BLOOD OF CHRIST. If any do not, then, in their case, A SACRAMENT IS NOT A SACRAMENT.

I need not pursue the argument. It is of *itself* plainer than any words of mine can make it, not only that there is *nothing* in the Catechism which makes against the truth of my Proposition, but that the Catechism throughout assumes, and, so to speak, carries along with it the truth of that Proposition.

It appears from the above review of our Formularies, 1. That there is *very little indeed*, even in those which date from the sixteenth century, and *nothing* in those which have a more Primitive origin, to be, even superficially, adduced against the truth of my Proposition. 2. That, Upon due examination, what little *appears upon the surface* in the Homilies and Articles, *disappears*. 3. That, If the truth of that Proposition be *denied*, or *not fully admitted*, the Formularies become *unintelligible*.

Now, all these facts notwithstanding, it is still not to be disputed that very many Members of the Church of England, Clergy and Laity, are not prepared to accept the Doctrine of the Real Presence in *all its fulness and integrity*.



I make the admission unreservedly—it would be as foolish as dishonest to attempt to evade it. But what account is to be given of a fact so painful, and so humiliating to the Church of England; and which doubtless, reflects much discredit, not upon the spirit and framework of the Church itself, but, upon *the faithfulness* with which that spirit *has been*, and *is*, observed and cherished, and *the care* with which that framework *has been*, and *is*, watched and guarded from injury, whether proceeding from *within*, or from *without*?

Now it seems *impossible* to suppose that the simple notion of receiving a GIFT at the Hand of GOD, which may be either used “unto life,” or abused “unto death,” can be so hard to accept; because this is *exactly* what the analogy both of Natural and Revealed Religion, and of all God’s Providence, would teach us to expect to be the true account of the case. We know too from Holy Scripture that God’s *Grace* may be *received in vain*. 2 Cor. vi. 1. “We then, as workers together with Him, beseech you also that ye *receive not the Grace of God in vain*.”

Wherefore then may we not “*receive in vain*” the highest and most marvellous gift of “HIS Grace?”

The account of what is, undoubtedly, a very common state of uncertainty of belief among Members of the Church of England, Clergy and Laity—though I am persuaded it does not extend far among *the poor and simple-minded*—must be sought elsewhere.

And my persuasion is that it is to be found either—

1. In an uncalculating, and indiscriminating, and therefore an unreasoning, alarm at *everything that touches Rome*: whether such things be “read in” Holy Scripture, or whether they be not; whether they may be “proved by” Holy Scripture, or whether they may not: an alarm which drives men out of any true and consistent Membership of the Church of England into something of which they can give no reasonable account. Or—
2. In an approval, latent or avowed, of the absolute Election and Reprobation of the System of Calvin: and, consequently, in a rejection, more or less open and avowed, of the Doctrine of the ONE CATHOLIC AND APOSTOLIC CHURCH, and of the Doctrine of THE SACRAMENTS, as the means ordained of CHRIST HIMSELF, whereby throughout all time, HIS TRUTH is to be preserved and transmitted, and HIS ONE SACRIFICE and ALL SUFFICIENT ATONEMENT applied to the souls of men.

The *first* of these two causes is, doubtless, *the prevailing cause*; but the second has also a wide and powerful influence.

The first does not involve the second, but the second always involves the first, by way of natural consequence; and it is the combined action of the two that is most injurious to the Church.

I have spoken here of intellectual causes, so far

as these are separable from moral causes. It will not be forgotten that there are moral causes too of uncertainty of belief. For the way to that *true* knowledge of the Mysteries of God which is attainable in this life, lies through "the obedience of CHRIST." But neither again may we forget that it is possible to apprehend with the intellect, while we do not believe with the heart.

I have now completed, however inadequately and unworthily, the task which I have been compelled to undertake. I have no intention of *pursuing* any controversy in this matter. It has been indeed *statement and proof* rather than *controversy*, which I have proposed to myself from the first. Accordingly I have stated in my first Sermon, as briefly and plainly as I could, what the Doctrine of the Real Presence is, as delivered in God's Book, and witnessed to by the Church Primitive. In this Sermon I have shown both "a priori," and by appeal to the Formularies of the Church of England, that the witness of the Church of England is *one* with the witness of the Church Primitive.

Having done this, I have done all that I proposed to myself to do. I could not expect that either the statement or the proof would approve themselves to those who *profess* to derive their Doctrine of the Sacraments from the "Inventions" of the sixteenth century: but I have a hope that both may be of some service to others, by calling their more close and exact attention to a portion of God's *Truth*,

which, from causes easy to be understood, they may have only imperfectly ascertained and *realised*; and also to the true principles upon which *all* questions of this nature must be tried and settled BY THE CHURCH.

There have been those of us, and may be again, who being deeply dissatisfied with certain "ACCIDENTS" of the POSITION of the Church of England, "ACCIDENTS" very trying and painful in themselves, have allowed this their dissatisfaction to extend to the SUBSTANCE OF HER POSITION; *have assumed—as appears to me without any exact or sufficient inquiry—that Her Formularies do not declare Primitive Doctrine in all its fulness and integrity*; have visited upon the Church the shortcomings and hindrances of a disorganized Establishment, and have, finally, abandoned Her Communion for that of the Church of Rome. I may be allowed to say here, what I have often said elsewhere, that I am wholly unable to comprehend the process of mind by which they have reached their decision. But I will add here what I have also said elsewhere, that I can as little comprehend *what is meant by abiding in the Church of England* upon the negative ground of that popular Protestantism, which asks no other test of TRUTH of belief, save that it is *not of Rome*. I can as little comprehend *what is meant by abiding in the Church of England*, without *affirming*, "in season and out of season," HER POSITIVE CHARACTER, AS ONE IN DOCTRINE WITH THE CHURCH PRIMITIVE: without

*denying*, "in season and out of season," Her oneness in Doctrine, as in Order, with the Continental Reformers of the sixteenth century.

The spirit and the framework of the Church of England are surely *as little* in accordance with the "Confessions" of Germany and Switzerland as they are with the Decrees of the Council of Trent.

May GOD forgive, for HIS DEAR SON's sake, what I have done amiss in a matter which concerns so nearly the well-being of my own and other's souls. May HE vouchsafe to bless what I have done therein according to HIS Will, and "in singleness of heart as unto CHRIST."

## A P P E N D I X.

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### A.

I AM told that the words of my Proposition—"all who come to the LORD's Table"—have been understood by some as meant to extend beyond the pale of the Church, and therefore to apply to persons *un-Baptized*.

Now surely the use, in the same Proposition, of the words "worthily" and "unworthily" is *conclusive* upon the point that this could not have been, and cannot be, my meaning; because the use of those words is *incompatible with* such meaning.

And, besides, as the whole basis of my argument is the Holy Scriptures, I *could* only speak of *Communicants* under the same limitations with those under which these are spoken of in the Holy Scriptures.

Now the case of the un-Baptized coming to the LORD's Table is not touched in Holy Scripture. The case of the Baptized coming worthily or unworthily, is not only touched, but is laid open.

My argument therefore is concerned with the Baptized, and with the Baptized only.

Supposing then, it may be asked, "godly discipline" to be "restored" to our Church, and a Baptized person to be excommunicated, and "rightly cut off from the Unity of the Church"; Article XXXIII., but, *nevertheless*, to present himself at the LORD's Table, and to receive the Consecrated Bread and Wine: does *that* person receive the Body and Blood of CHRIST?

Wherefore not? he is indeed reduced to the state of the heathen, in that he is shut out from any right use of, or benefit from,

the Holy Communion ; and is, in the words of Article XXXIII. "to be taken of the whole multitude of the faithful, as an Hea-then and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto." But we have no warrant for saying that his having added to the sin for which he is excommunicate, the yet further sin of despising the Power of the Keys, and denying by his act the Authority of the Church "to bind and to loose," that even this sin in him has any avail to UNMAKE THE SACRAMENT, as administered to him. What indeed can UNMAKE A SACRAMENT, save the same AUTHORITY WHICH MADE IT? Now where is there in Holy Scripture *one word* about the Body and Blood of CHRIST *ceasing to be, under any circumstances, or to any receiver, the Body and Blood of CHRIST?*

Our Church, as the Church Primitive, reminds us of what Holy Scripture has recorded concerning Judas,—that Judas received the "Holy Sacrament." Now Judas, at the time of his receiving the "Holy Sacrament," *had* covenanted with "the chief priests and captains" to betray CHRIST; and it is to be remembered further, that our Blessed LORD had said of him *some time before*—it may not be easy to say *exactly when*, but certainly *some time before*,—"One of you *is* a devil."—S. John vi. 70.

I wish to add a few words here about a difficulty which has sometimes been raised in respect of the Doctrine of the Real Presence: but which I hope I may be pardoned for saying appears to me to be *purely fanciful*.

I refer to the possibility of a brute animal devouring the Consecrated Elements.

Now we *are* told in Holy Scripture, as witnessed to by the Church Catholic, *WHAT* the Consecrated Elements are to *man's nature* in body and in soul: but we *are not* told anything about what they are to the *brute creation*. We are therefore, as it appears to me, altogether precluded even from speculating upon what may happen to the Consecrated Elements in connection with any act of the brute creation; much more from drawing analogies from it, or building arguments thereupon.

And, besides, how is the case of a brute animal devouring the Consecrated Elements *different in kind* from that of the falling of the infinitesimal crumbs of the Consecrated Bread, which *must* escape the eye in various ways, however great the precaution taken, and *must* continually be trodden under foot? or, again, from that of the escaping of the infinitesimal drops of the Consecrated Wine?

When any of these escape, or are unavoidably profaned, the difficulty is quite as overpowering as in the case of a brute animal eating or drinking; *if indeed either be any difficulty, which to me, I confess they are not.*

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## B.

It is doubtful, as will appear from the citations below, what are the exact words in which S. Augustine wrote the passage from which the quotation has been made in Article XXIX.

And it is very worthy of remark that, *under such circumstances of doubt*, the framers of the Article should have accepted, as part of the passage as written by S. Augustine, the words included in brackets (d. d.); words which, as I believe myself to have shown, pp. 122, 123, *have no place or meaning, unless it be assumed that what is stated in my Proposition is TRUTH OF DOCTRINE.*

Now if the framers of the Article had intended, as it is popularly supposed they did intend, to establish, by means of this Article, the position that "the wicked and such as be void of a lively faith," do *not* receive in the Holy Eucharist "the inward part or THING signified," the Body and Blood of CHRIST; they would, doubtless, have *preferred* the passage of S. Augustine *without* the words included in brackets (d. d.)

But this is just what they have *not* done. And we are entitled therefore to conclude certainly that what they intended was—



1st. To declare in this Article **PRIMITIVE DOCTRINE**.

2nd. To show that, in their judgment, this passage of S. Augustine is in entire harmony with his teaching in other passages.

3rd. To guard against any appearance of discrepancy between the teaching of the Articles and that of "the Order for the Administration of the **LORD'S** Supper, or Holy Communion," and of the other Formularies of the Church of England.

Even supposing there to be any room for reasonable doubt touching S. Augustine's teaching in this particular—which there is not—it must not be forgotten after all that the question *for us* is, not what S. Augustine taught, but in what sense the framers of the Article have adopted his words as expository of the Doctrine of the Church of England.

"Denique jam exponit quomodo id fiat quod loquitur, et quid sit manducare corpus ejus, et sanguinem bibere. 'Qui manducat carnem meam, et bibit meum sanguinem, in me manet, et ego in illo.' Hoc est ergo manducare illam escam, et illum bibere potum, in Christo manere, et illum manentem in se habere.

"Ac per hoc qui non manet in Christo, et in quo non manet Christus, procul dubio nec manducat ([c.] spiritualiter) carnem ejus, nec bibit ejus sanguinem, ([d.d.] licet carnaliter et visibiliter premat dentibus Sacramentum corporis et sanguinis Christi.) Sed magis tantæ rei Sacramentum ad judicium sibi manducat et bibit, (quia immundus præsumsit ad Christi accedere Sacramenta, quæ aliquis non digne sumit, nisi qui mundus est: de quibus dicitur, Beati mundo corde quoniam ipsi Deum videbunt.)"—In Jo. Evang. Tract. XXVI.

(The following note is appended to this passage.)

C. Sic editi quidem: at MSS. nostri omnes habent hoc modo, "Nec manducat carnem ejus, nec bibit ejus sanguinem, etiamsi tantæ rei Sacramentum ad judicium sibi manducat et bibit. Sicut, inquit, misit me Vivens Pater, &c." Carentque verbis cæteris, quæ hic ansulis concluduntur: quæ verba nullo etiam e suis MSS. contineri testantur Lovanienses: habentur ipsa in Bedæ et

Alcuini Commentariis super Johannem. (Ed. Ben. 3tia Veneta 1797, vol. 4, p. 664.)'

The citations in Bede and Alcuin are identical with one another, and differ only from the Benedictine text in the omission of the words "nec bibit ejus sanguinem," after "nec manducat carnem ejus," and the substitution of "sed magis" for "etiamsi."

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### C.

See page 125, note.

Canon LXXIX. says, "All Schoolmasters shall teach in English or Latin, as the children are able to bear, the larger or shorter Catechism heretofore by public authority set forth."

It is difficult to understand "the larger" in this place as referring either to Noel's or Ponet's Catechism, because neither Noel's, nor Ponet's—which was ten years earlier, and from which Noel's was mainly taken—had, in any proper sense of the words, been "set forth by public authority."

I do not know whether the history of these expressions in the Canon is such as to allow us to suppose that what they mean to say is that all schoolmasters shall teach, either "the short Catechism," or "the short" Catechism as made "larger" contemporaneously with the promulgation of the Canons by the addition of the concluding Section concerning the Sacraments. But, however this may be, no one can maintain that the existence of these expressions in the Canon makes either Ponet's or Noel's Catechism to be "a Formulary of the Church of England," and indeed if it could be shown that either of them were so, the fact *would not affect* THE DOCTRINE OF THE SACRAMENTS as held in and taught by the Church of England.

## D.

See page 127.

In 1549, 1552, 1559, the heading of the Catechism—which was then a part of “The Order for Confirmation”—was “An Instruction to be learned of every *child* before he be brought to be confirmed *of* the Bishop.”

In 1604—the same—with the change of “by” for “of.”

But in 1662—when the Office for “The Ministration of Baptism to such as are of riper years and able to answer for themselves” was added—“Child” was changed into “person”—

So careful were the Reviewers of the Prayer Book to guard  
THE DOCTRINE OF THE SACRAMENTS.





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